

ONCE A JEW ALWAYS A JEW: CLAIRE B. LUCE

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"If You Let The People Know, They Can Act Intelligently"

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Says Kennedy Appointed Anti-Semite to Top Job

NEW YORK (P-O) — Drew Pearson in his syndicated Washington column charges that the administration of President John F. Kennedy has appointed a known anti-Semite to an important post.

The appointee is Charles Merryweather. He has been named a director of the Import-Export Bank. Pearson discloses that some years ago, Merryweather was campaign manager for Admiral John Cramlyn who was seeking the Senate seat held by Lester Hill.

Merryweather, according to the columnist, promised the voters

that if his candidate won, he would exert his best efforts to "free the press from the Communist-Jewish combine" and to "protect the white race."

In simple words, Pearson sums up, it meant that Merryweather had to promise the citizens his candidate would take measures to free the country from the influence of the Jewish press.

Pearson advances the theory that possibly his appointment to a high post in the Kennedy administration was based solely on an FBI report which had investigated the candidate too quickly to learn all the pertinent facts.

Mother Doesn't Want School To Act

JEWISH STUDENT OUSTED BY FRAT

By MOISHE MATTHEW

CHICAGO (P-O) — The mother of a Jewish boy ousted from a fraternity at Lake Forest College because he is a Jew, expressed concern when the matter was taken up by college authorities which denounced the fraternity.

Said Mrs. Edith Miller, mother of Donald, 18:

"My son wouldn't want to be directly or indirectly responsible for hurting his fraternity brothers or the fraternity."

She hoped the college administrators would let the matter drop.

Donald himself said: "I have nothing but admiration for the fellows in my chapter. These are my friends and I don't want

to say anything about it."

The fraternity is Phi Delta Theta. Donald was voted in by the Lake Forest chapter and voted out by the fraternity's national council which said that the fraternity is founded on Christian principles and Christian beliefs should be practiced by its members.

Although there was clear evidence that Donald had accepted membership in the Lake Forest Chapter, John Shetman, 24, a council member, said: "I doubt seriously if an Orthodox Jewish boy would accept membership in the fraternity."

Donald's "buddies" in the local chapter have permitted him to continue living in the fraternity house as a "social member." This means he can attend all Phi Delta events but cannot vote or take part in any business of the fraternity.

Donald and his mother seem satisfied with this.

The college administration is not.

William G. Cole, president of Lake Forest, referred scathingly to the presence of "fraternity racial and religious bias at the college" and expressed grave concern over the treatment accorded Donald.

Howard Hoogesteger, dean of students, cited a resolution of the college Board of Trustees adopted in May 1959, condemning racial and religious discrimination.

There was no indication what action, if any, the college administration planned to take against the racial and religious discrimination accorded Donald.

Hoogesteger said that while Phi Delta Theta has no other Jewish members beside its ex-member, Donald, there are other fraternities at Lake Forest which include Jews in their membership.

Sabbath holy and that sort of thing."

"Oh, it's all right," sighed a young woman with a wallflower's wan smile. "So what do you expect for a dollar?"

But in the kitchen one of the rabbi's most devout disciples flung his tuna-fish hands about me in open-hearted camaraderie and told me how the rabbi had brought hope and happiness into his life.

"I saw the ad in the paper for a New Year's Party, five dollars. I thought I had so many friends and yet on New Year's Eve I was alone. Alone. That's how I met the rabbi. A wonderful wonderful man. I'd do anything for him. Anything. I love him like a brother."

Ersatz Hassidic Flavor of Off-Beat Cult

By RACHEL A. RABINOWICZ

NEW YORK (P-O) — It is two hundred years since Israel Baal Shem Tov, Master of the Good Name, kindled the mystic fires of Hassidism and swept the Jewish masses into a warm wonderland of "legendary reality." Yet the flames still crackle in the somewhat exclusivist circles of New York's present-day pietists and currently many outsiders are warming their hands in the glow and wondering just what makes these traditionalists tick. Today, when it is almost fashionable to be a Hassid, it is almost inevitable that a new Californian kind of cult with a Hassidic flavor should rear its off-beat head under an off-beat heading—the Bal Shem Little Temple and the Institute for Personalized Religion.

So does the Spirit of the Baal Shem Tov stalk the sidewalks of 69th Street East . . . a transmigration devoutly to be wished?

Not exactly! Only in their search for happiness ("enjoy the precious gift of life") do the devotees of the Bal Shem Little Temple remotely resemble the Hassidim. While the pietists seek happiness (and find it) in whole-hearted fulfillment of multitudinous mitzvot, these cultists scramble for the crumbs that fall from the Hassidic tables. And this is more than a metaphor—it is a rather pathetic reality.

For there are Hassidic undertones. The Sabbath challeh ("it's a very kosher challeh, real Orthodox") makes its Sunday appearance and the rabbi distributes Sh'rayim among the participants of his Spiritual Hour.

"Hassidim believes in Sh'rayim," he declares. "I don't believe in the super-natural. But I told you of the two couples who found each other last week. Something may happen. I suggest you come and take your chance."

Hungrily the youngish men and women surge forward for the soft eggy morsels.

"If you believe it will help you, that's the main thing," explains a man through crumb-coated lips.

"So what harm can it do?" demands a woman in challeh-



Off-Beat Cultists Enjoy Sabbath Challeh on Sunday

Devotees of Personalized Religion break traditional Jewish white bread at Sabbath rite. The spirit of the Bal Shem Little Temple stalks the sidewalks of East Sixty-ninth street where the members of an ersatz Hassidic flavor find happiness and find it in whole-hearted fulfillment of multitudinous mitzvot.

muffled voice. "It's delicious challeh!"

Founder-rabbi is Joseph H. Gelberman, born of a Hassidic Hungarian family ("until I was

18 I looked like a regular Hassid, sidecurls this long!") who came to the United States in 1939, discarding the sidecurls—and the traditional tenets of Hassidism.

He graduated City College, studied at Yeshiva University's Graduate School of Psychology and the Clinic for Clergy of the American Foundation of Religion and Psychiatry. Before coming to New York, he attended the Institute of Family Relations in Los Angeles and served for four years as spiritual leader of the Princeton Jewish Center.

Features of his program of Personalized Religion (for individuals lost in the superstructures of institutionalized religion) include: a Hassidic Oneg Shabbath on alternate Friday nights (by invitation only), "The Listening Rabbi" (A Counselling Service for Rabbinical, Personal and Marital Problems), a Tues-

day Seminary in Spiritual Therapy, and I-YOU ("A Spiritual Group That Loves to Socialize") get-togethers on Saturday nights and Sunday afternoons.

There is no pulpit. There is no prayerbook. And at the moment there is no temple. Groups meet either in the rabbi's study or in the community house of the first Magyar Reformed Church.

The service or "Spiritual Hour" ("many people say it's a miracle I can take time away from dancing to do this!") follows no set pattern, depends upon the rabbi's inspiration. Interwoven elements last Sunday were a liturgical rendition by a cantor, recitation of a passage from Shakespeare's "As You Like It," mass singing of Hava Nagilah, some rather general counseling from the rabbi, a final benediction, and everyone chanting Hallelujah.

Why do people come here?

Because they hunger—not for sanctified challeh but for companionship.

Because there is a vacuum—spiritual or social or both—in their lives and they are desperately trying to fill it.

And are they getting what they came for?

"It's informal, friendly. People get acquainted," confided a lady in a plump purple dress. "Last week there were about two hundred people here. Not that I found anyone but you never know . . ."

"In a public dance you never know who you're dancing with," continued her companion. "Could be a goy even! Here it's more select. And the rabbi is a very interesting person. I like the way he adds a bit of Jewishness."

Biting his lips, a middle-aged man sat sourly on the sidelines watching the cha-cha-ing couples. "People take a word and they don't know what it means," he muttered. "Take the word Hassid. Now, I'm religiously inclined. Are you religiously inclined? I don't believe a man can be a Hassid unless he keeps the

THE SH'TETLE U.S.A.

FRIDAY IS A SHORT DAY IN BROOKLYN

The whole week they shop for shabbos. Wednesday, feathers are already flying in Williamsburg. They pick the plumpest chickens, catch the freshest silver-golden carp. "He who spends money for the Sabbath is repaid by the Sabbath," as Rabbi Holahanon Habbakuk says in the name of Rabbi Mendel Monostropoler.

"Velvete, you got something special I'koved Shabbos, maybe? Special! Apples from California, red as Kiddush wine, are not special enough? Should I gather fruits from the Garden of Eden?

So let me introduce myself. I'm Velvel the Vegetable Man. A Jew like any other Jew. But, to

tell you the truth the whole week I'm so vertummelt I don't know who I am.

"Six days shalt thou labor," enjoins the Holy Torah. Every morning when the sun is still asleep, I, Velvel the Vegetable Man, stumble out of my warm bed, doven, fix myself a glass of tea and a bit of bread, and drive down in my stationwagon to the market. The day is as long as the subway and as dreary as my Raizel Rivka's face when she sees how little money I've made at the end of the week.

All day I stand on my grumbling feet serving, observing. Boi, boi, boi. A woman of worth who can find? Who indeed! For

her price is far above rubles. Yiddenes with yichus. Rebbetzen by the dozen. A blessing on their little beshaited heads and busy, wagging tongue-lets.

Thursday I work like two horses yoked together. The telephone rings like a fire engine. Orders, deliveries, complaints, corrections. Shopping carts, baby carriages, in and out like Pennsylvania Station.

Comes in Frume Freedman, the bakerin, she buys apples by the box, potatoes by the sack. Eleven little mouths to feed, what should she give them? Truffles?

Ten o'clock, I drag my way home, my good woman is still slaving in the kitchen. She has flour on her face and pains in her back. The meat is already koshered, the fish is already chopped (the tastiest fish in the whole of gefuelte-fish-land). Now she bakes. Challehs, cakes. Buy ready-made challehs? Then how would my Raizel Rivka make the blessing over the separation of the dough?

Believe me, I'm shaking like a lulav. But the Talmud tells us, it's a great merit to prepare personally for the Sabbath. So I help my Raizel Rivka. I taste here. I supervise there. When the children cry out in their sleep, I bring them water, loving words. By the time I fall into bed, it's time to get up again.

Friday, Boruch HaShem, is a short day. See how the Almighty in his wisdom measures the days so that each one is exactly the right length! Then I, Velvel the Vegetable Man, shut up shop early. What if the merchandise spoils? Then I shall enjoy other spoils. The Provider will provide.

I hurry to the mikveh. I hurry home. A neighbor tries to stop



NOT QUITE KASRILEVKA yet the Sabbath, fluttering its wings over Williamsburg, crumbles like fresh-baked honeycake the barriers of time and space, merges in mystic actuality historic past with millenial future . . . the rich, rare flavor of the old-time shtetel with a tantalizing foretaste of the World To Come.

me. "Where are you running, your house is on fire?" "Don't waste my time," I pant. "Reb Shabbos kimmitt." The Sabbath is coming.

I change my clothes. I put on my black satin capote. It shines with joy (and with old age). I put on my streimel (it has seen better days but it has also seen worse days so it doesn't complain). At the door stand my four sons but I don't recognize

them for a moment. Where are my ballplayers, my wild Indians? Here are princelings, innocents.

cent, angelic. Latkes wouldn't melt in their mouths.

GONUF! BANDIT! Yossele, lay a finger on your brother again and I'll slaughter you!

Sha! Shill! To shul!

Williamsburg is white with snow, purified. As if a million housewives had beaten a million egg whites for a million sponge cakes. It's quiet, it's calm. A blind man could see that the Sabbath had come.

Kinderlach, I converse with my brood. The Zohar assures us that the Sabbath is a mirror of the World To Come.



SIX DAYS SHALT THOU LABOR but comes Friday afternoon Greenbaum the Grocer and Beckman the Baker (not to mention Velvel the Vegetable Man) shut away the commerce and the commonplace of the work-a-day week, exchange grimed apron for kingly capote, prepare to savor the fruits of their labor.



REMBRANDT RABBI WITH STREIMEL CROWN, ballplayers turned princelings with shiny, shabbosdik faces and a thousand impish graces . . . every week Williamsburg greets with newborn joy and loving rapture a visitor old as Creation, fair as a bride, queen with angelic entourage—the Holy Sabbath.

Seek to Clear 'Records' Of Jews in 'Exodus' Riot

PHILADELPHIA (P-O)—Sixty Jewish college students who protested the American Nazi Party's scheduled picketing of the film "Exodus" at the Boyd Theatre here, were manhandled and locked up by police shouting anti-Jewish slurs, according to an article in the Philadelphia Jewish Times.

Among those arrested, finger-printed, logged into police records was the son of City Commissioner Maurice S. Osser.

Osser said he will personally intervene with Police Commissioner Albert Brown in an effort to have the names and records of the youths expunged from the police blotters so that they will not carry through life the stigma of a "police record."

Several prominent lawyers have indicated their determination to join Osser in his effort and to see that the "gross injustice" done the youths is corrected by the Police Department.

Osser said that the only youths who will be required to stand prosecution will be those Jew who were charged with carrying concealed weapons.

An executive director of a ma-

jor Jewish organization said the police acted more like Lincoln Rockwell's American Nazi Party's "storm troopers" than officers entrusted with the responsibility of impartially enforcing the law.

Rockwell himself was not present at the disturbance and police were aware he would not be there, according to a Jewish spokesman, who said this fact should have been made known over a loudspeaker to the crowd outside the theatre.

"This way," he said, "the curious would have dispersed and no riots would have taken place. Why was the fact that Rockwell would not appear, never released to the public?"

Samuel Bortnick, operator of a department store at 2220 South St., was walking to a restaurant at 20th and Chestnut Sts. near the theatre, when he saw police pushing the Jewish youths around and shouting anti-Semitic slurs. Bortnick wrote down the badge number of a patrolman taking part in the shouting and was promptly arrested and slammed into a police patrol bus with the youths.

Moroccan Editor Attacks Viciously

JERUSALEM (P-O) — Anti-Semitism in Morocco found its "most severe" expression in a letter written to a Moroccan newspaper by a subscriber, according to an article in the Israeli daily "Maariv."

The letter, addressed to the paper "Il Mash Hada" stated: "If the matter had depended on me I would not have left one Jew alive on the earth. I would have been much more extreme than Hitler and Eichmann."

The letter is followed by an editor's note, which says "Unfortunately this was not possible. If it had been possible it would have been fun to see how the Jews all looked alike."

Supposedly the editor meant "looked alike" in death.

A ROTHSCHILD DIES

Anthony Gustav de Rothschild, London banker and philanthropist, is dead at 73. He was active in Jewish work.

N.Y. School Principal Echoes 'Life' Charge Against Brandeis

NEW YORK (P-O) — Life Magazine, in an article published in a recent issue, stated that Brandeis University, a Jewish-sponsored institution, discriminates against Jewish students to the extent of "bending over backward" in an effort to establish a non-sectarian policy.

Hot on the heels of the Life charge came a statement from Dr. Jacob L. Bernstein, principal of a New York high school, echoing the Life declaration and concluding in this manner:

"Perhaps if the Jewish hand which feeds certain colleges continues to be bitten, it might be seriously considered whether the hand should not be withdrawn."

Replying to the charges of discrimination, Dr. Abram L. Sacher, president of Brandeis, said that the college limits the size of its student body drastically in order to insure that each student receives the maximum amount of individual attention.

Admission to the university, Dr. Sacher added, is based solely on academic competency and only the finest students are accepted without regard to color, race or creed. Jews have to be turned down as do students of other ethnic origins because there is not room at Brandeis for all those applying.

For example, he added, the university received 2,800 entrance applications at the beginning of the present school year. Only 342 were accepted.

"Brandeis is of course open to everyone," asserted Dr. Sacher, "irrespective of color, creed or ethnic origin and I doubt that any self-respecting American would want it to be different. In that sense we are a nonsectarian institution and in the American tradition of such institutions, we seek to guard the interests and sensibilities of all our students.

"It is ironic that the charge of discrimination should be lodged against Brandeis. For its Jewish atmosphere is strong and patent. It is evident in our student body

which is largely Jewish and includes children of more than 40 Rabbinical families, in the number of Jewish faculty members, many of whom are eminent figures in the world of Jewish scholarship; in the fact that we do not hold classes on the Sabbath or on the major Jewish holidays; in our provision of kosher food for those who wish it; in the existence of our beautiful Jewish chapel where services are conducted regularly; in our academic emphasis on Judaic areas such as our Department of Near Eastern and Judaic Studies and our newly opened Institute for Advanced Judaic Studies. These are the ways in which Jewish values are incorporated into Brandeis as a dignified and intrinsic part of its being."

Life Magazine's capsule summary of Brandeis follows:

"Will eventually become one of the nation's best. Non-conformity is the order of the day. Quite expensive. Sought largely by Jewish students. Tends to discriminate against Jewish youngsters in its desire to be more non-sectarian than parochial."

It has been said that Brandeis, in its search afield for non-Jewish students, is made particu-

larly accessible to youths of Afro-Asian origin.

Dr. Bernstein described as "most disturbing" the conclusion "reached by educators who should know the facts, that certain institutions, founded or nourished largely through Jewish initiative and substance, have begun to lean backwards, discriminating against our Jewish boys and girls."

"The colleges in question appeal to Jewish contributors, on the one hand expressly, or by implication, for support in order that Jewish youth might have equal opportunity. When they turn around and apply 'quotas,' they are in effect soliciting assistance under false pretenses."

On the other side of the coin, Brandeis received favorable publicity in the January issue of the magazine Coronet which hailed it as "a desirable alternative to Ivy League schools."

"Many lesser schools," declared Coronet, "like Brandeis in Massachusetts have excellent teachers and high academic standards. Brandeis is not easy to get into; its entrance requirements are based strictly on scholastic ability, without regard to family background, religion or snob appeal."

Mixed Marriages on Rise In Switzerland, Sweden

NEW YORK (P-O) — Interesting figures on the "march of assimilation" were compiled during the week from widely separated sources—Switzerland, Australia and Sweden.

In the past decade in Switzerland the number of marriages contracted between Jews and non-Jews exceeded the number in which both parties were Jewish, according to figures published in the London Jewish Post.

Says the Post: "Mixed marriages in the period since 1950 have taken place in 53 per cent of all marriages contracted by Jews. Ten years ago, by contrast, both partners were Jewish in 74 per cent of all marriages contracted by Jews."

Reports from Sweden indicate that 50 per cent of the marriages there involving Jews are with non-Jews.

"Down under" in Australia, according to the London Jewish Chronicle, "many Jewish communities in the smaller towns have disappeared and the forces of assimilation are relentlessly advancing and taking away some of our best (Jewish) minds and some of our best sons and daughters."

The Chronicle quotes Rabbi

Israel Porush, chief minister of the Great Synagogue, Sydney, "Australian Jews took an active part in public and commercial affairs and tried to adapt themselves in every way. The community was happy and prosperous. Although individual Jew haters might exist in Australia, there was no vocal anti-Semitism. In these circumstances, Jews were tempted to allow themselves to be absorbed in the general population."

"Since 1938 however the community had more than doubled and new blood and new values had strengthened it. Moreover, the tragedy which befell world Jewry had greatly affected Jews in Australia. Estranged Jews returned to the community and many had given generously to refugee funds."

"Of the total Jewish population of 64,500, more than 90 per cent was concentrated in Sydney and Melbourne. The growth of Jewish education is helping to combat assimilation and in Sydney there are four day schools and one Yeshiva and one day school and a Yeshiva in the Victorian capital. School enrollment exceeds 1,800 pupils."

Once a Jew Always a Jew Says Claire Boothe Luce

NEW YORK (P-O) — Claire Boothe Luce, former Congresswoman, ex-Ambassador to Italy and one-time editor of "Vanity Fair," believes that Jews are such by religion and also by ancestry or race. She feels that if a person, born a Jew, converts to another faith, he remains a Jew.

In her answer to a query presented in her "Without Portfolio" column in McCall's magazine, Mrs. Luce makes it evident that she sees no "crossing of the line" for Jews. They may join a non-Jewish religious group, renounce

belief in their own and all other religious creeds and declare themselves atheists. They are still Jews.

The question posed in her column is "Do you suppose it would be possible for a Jew to be elected president of the United States? Would you have any objection to voting for a person of the Jewish faith?"

Her answer: "The plain answer to your questions are: Certainly it is possible for a Jew to be elected president and certainly I would have no objection to voting for a person of Jewish faith. It is interesting to note that your questions contain different terms, and a Jew is not necessarily the same as a person of Jewish faith.

"For example, one of our outstanding political leaders is Senator Barry Goldwater, a Republican of Arizona. He is an Episcopalian by religious faith although he is a Jew by ancestry. Conversely there are people (Elizabeth Taylor, May Britt, Sammy Davis Jr. for example) who have become converts to Judaism although they are not Jews by race.

"Also there are Jews who do not hold to either the Orthodox or the Reformed Jewish faith, do not attend Synagogue and regard themselves as agnostics.

"I expect the day will come when a Jew (by ancestry or faith or both) will be nominated for the presidency. My voting for him would depend on whether he seemed to be the better of the two candidates.

"Personally, I hope that when such a man is nominated, it will be on the Republican ticket. Generally speaking I would prefer that he be a Jew who had a religious faith and loyalty—whether it be the Jewish or the Christian faith.

"I had rather hoped in the last election that if Cabot Lodge had not been available, Senator Jayvis (N.Y. Republican and a Jew) or Senator Goldwater would be given the second place on Mr. Nixon's ticket. It seemed to me that either choice would have helped eliminate the religious bigotry issue from that campaign and would have provided Mr. Nixon with a very able teammate."

Marriage Broker Gets Fee From Reluctant Bridegroom

JERUSALEM (P-O) — A couple who engaged the services of a marriage broker to ease them into a life of wedded bliss and then refused to pay the broker his fee after they were "hitched" will have to ante up the broker's stipend after all.

Isser Dricker and Suzi Dana are the couple. The Hane'eman Matrimonial Agency operated by Maurice Alsafrana arranged their meeting two years ago. On facing each other in the broker's office both exclaimed "Why, we've met before."

That was true enough. Neither had thought of marrying the other however until the rendezvous arranged by Alsafrana. The romance rapidly bloomed. The marriage ceremony was performed.

"Now," said the broker, "how about my IL 190 fee?"

"Nothing doing," said Dricker. "Your contract reads that I pay the fee if I marry the candidate

whose acquaintance I make through your office. I met Suzi before I ever stepped into your office. I don't owe you anything."

Alsafrana took the matter to court. Judge Luba Fortuna upheld Dricker's argument and ruled the broker was entitled to no fee. Maurice appealed and a higher court reversed Judge Fortuna's verdict. Now Dricker must pay not only the IL 190 fee. He must also pay 11 per cent interest costs, court costs and IL 100 counsel fees.

The higher court interpreted the term "whose acquaintance I make" to mean "for the purpose of marriage."

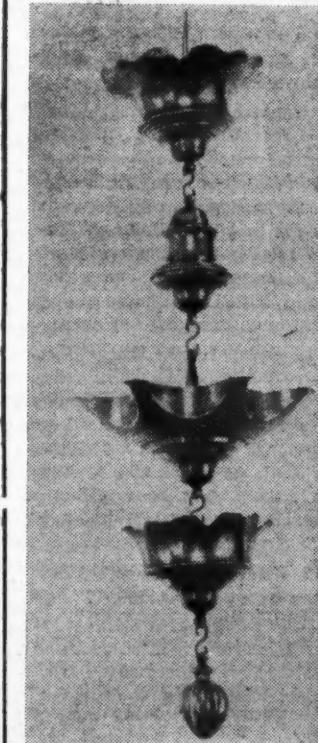
"A man may have known a woman for years," the ruling continued "without being aware of the fact that she may be an eligible partner for him and only a meeting through the mediation of a marriage broker leads to the result they both desire."

State Building Village For Bedouins in Galilee

JERUSALEM (P-O) — A modern and planned agricultural village, including municipal services of light, water, roads and schools will be established by the Israeli State for the 250 Bedouin families scattered over 15,000 acres in Central Galilee, according to an article in the Israeli daily "Haaretz."

Work on the project is already under way. The village will comprise 200 houses. It will be situated near the municipality of Mrar. Each family will be given a piece of land to cultivate.

The Bedouins affected are members of the Arab-Zauad and Arab-Muaasi tribes. Those wishing to live in tents will be permitted to do so. However, Israeli officials note that some of the bedouins after occupying government land to which they had no right built stone houses on their acreage without permits.



PEWTER SABBATH LAMP

This priceless antique, a Sephardic work of art from the 15th century, discovered and authenticated by Harry Hirsch, a well known dealer in antique pewter, will be placed on exhibition at the National Antique Show, in Madison Square Garden, Feb. 25 through March 5. The lamp measures 32 inches from top to bottom and will be one of several ceremonial pieces on display.

ISRAEL TOURISTS UP THIRD

During the 11 month January-November 1960, 110,000 visitors arrived in Israel — an increase of 37 per cent over the parallel period a year before.

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Doctrine of Church-State Separation Not Violated by Xmas Nativity Scene

PORTLAND, Oreg. (P-O) — While defending the right of the Civil Liberties Union to protest against the placing of a Nativity Scene on the lawn of the downtown post office, a rabbi states in his temple bulletin that he does not regard the scene as an infringement of the doctrine of separation of church and state.

Rabbi Jack Segal, spiritual leader of Congregation Neveh Zedek, criticizes Oregon Secretary of State, Howell Appling, for equating the Civil Liberties Union with atheists because the union objected to the scene on government property.

"To me," declared Rabbi Segal, "the First Amendment to the United States Constitution, which preaches the principle of separation of church and state, is one of the fundamental prin-

ciples of our way of life. In 1947, Supreme Court Justice Hugo Black in the Everson case interpreted the First Amendment and said that neither State nor the Federal Government can set up a church. Neither can pass laws which aid one religion, and all religions, or prefer one religion over another."

"I do not think that the Nativity Scene on the post office lawn was an indication of a preference of one religion over another since I am sure that the Postmaster would have also placed a large Menorah on the post office lawn if this were so requested (and I hope this is not requested)."

"I do not consider the scene an aid to all religions since the scene is meaningless to people of the Jewish faith and to people of other minority faiths. I also

do not consider the scene an aid to one religion, namely Christianity, since the presence or absence of that scene did not aid nor hinder the belief in Christianity, due to the fact that this scene was surrounded by hundreds of Christmas scenes and other scenes which portrayed Christian symbols and the spirit thereto attached."

"This one Nativity Scene on the post office lawn was lost in a sea of other Christmas decorations and therefore a person going downtown would not be affected in the least by this one scene due to the fact that he probably would have reached his saturation point when he first stepped off the bus into the downtown area and saw the multitude of Christmas decorations on private property."

Priest Who Converted From Judaism 'Explains' Jews to Catholics in Quiz

NEW YORK (P-O) — This is how Judaism is explained to Catholics by Father John M. Oesterreicher, a convert from Judaism, who is now head of the Institute of Judaeo-Christian Studies at Seton Hall University in South Orange, New Jersey:

Interviewed by "Sign," foremost Catholic monthly, Father Oesterreicher explains the various divergencies between differing religious segments of Judaism, traces the origin of Judaism, explains Jewish theories on Messianic Redemption, delineates the means by which Jews have maintained their integral existence through centuries of oppression and persecution and points up the Jewish attitude vis-a-vis the Christian world.

Father Oesterreicher's answer to the first question put by the "Sign" interviewer is brief and concise. The question: "What are Jews?" Answer "A mystery."

Q. — What is it that made the Jews so acceptable to God?

A. — His love, which gives no reason because it is its own reason. No earthly measures recommend them for their role. They were small in numbers. They were politically insignificant but God bound them to Himself in a unique covenant. Their culture was in many ways inferior to that of Egypt, Babylonia and Assyria. Today nothing is left of the latter but museum pieces while the Hebrew Scriptures still stir the world.

Q. — Would you call the Jews a people of mystery even after they rejected Christ?

A. — Yes I would. The Bible describes them as stiff-necked and at the same time as never to be forgotten by God. When Jesus came, Jewish officialdom rejected him and the majority of the people let the decision of their leaders go unchallenged. Thus they missed their greatest opportunity in history.

Q. — Are Jews a race?

A. — In the scientific sense of the word, Jews are not a race. Some are long-headed, others medium-headed, others short-headed. Many have black hair but there are quite a few who are red or blond. With some

exception, like the Falashas, the dark-skinned Jews of Ethiopia, Jews together with all light-skinned peoples, are of Caucasian stock.

Q. — Judaism is often spoken of as a culture. Do you agree?

A. — No. To be sure there are prevalent Jewish attitudes, among them love of learning, a readiness of parents to sacrifice everything for their children's education, a sense of obligation toward the poor and underprivileged. They may be called cultural patterns. But by and large American Jews are American in outlook and differ from Yemenite or Moroccan Jews as other Westerners differ from Arabs in Yemen or elsewhere.

Q. — How many American Jews belong to a Synagogue?

A. — To quote from the American Jewish Yearbook in 1957 there were about 720 Synagogues affiliated with the Union of Orthodox Jewish Congregations, 600 with the Conservative body, the United Synagogue of America, and 550 with the Union of American Hebrew (Reform) Congregations. These associations are voluntary. There are also about 2,300 unaffiliated Synagogues.

Q. — Can you tell how the three wings of Judaism (Orthodox, Conservative and Reform) differ from one another?

A. — Two instances, one of practice, another of faith, may illustrate their differences. The traditional way of Jewish worship is to pray with one's head covered, because a bareheaded man is considered half-naked and thus lacking in reverence toward the Divine Presence. The custom has no Biblical foundation nor has it always been considered binding. While the Orthodox have clung to it and the Conservatives have kept to it so as not to imitate non-Jewish manners, the Liberals have tossed it out. Orthodox Jews have persevered in the belief that man's last end is communion with his Creator. Reform Judaism implicitly denies resurrection but states that man's spirit is immortal. The belief of Conservative Jews seems to fluctuate between the Orthodox and Reform views.

Q. — Despite the many divisions among Jews, there is a mysterious bond uniting them all. What is its nature?

A. — I believe with St. Paul that God's faithfulness preserves them through the ages. But this does not exclude natural causes and "instinct of survival" may only be a crude way of stating one of them. According to a Talmudic maxim "All Israel is responsible, one for another." In other words every Jew is the guardian and guarantor of every other Jew.

DEAR MR. PEARLROTH: I would appreciate very much if you could tell me the origin of my family name, which is GERKA.

My parents were born in Hazlin, Bardejov, Czechoslovakia. Thank you in advance.—A. M. GERKA, Cleveland, Ohio.

GERKA is the diminutive or affectionate form of the Hebrew name Gerson. Its significance in English is "Little Gerson." This was the name of your ancestor in 1789 when Austrian and Hungarian Jews were directed to assume permanent family names. Your ancestor took his cue from his nickname.

DEAR MR. PEARLROTH: My maiden name was Galantiere. I would like to know the meaning and origin. My father and his parents came from Riga, Latvia at the time it belonged to Russia. Thank you.—MRS. M. RABIN, Chicago, Ill.

GALANTIERE in spite of its French appearance is not French but Russian. Its correct spelling is Galantir and it refers to a dish consisting of cold chicken, veal, or beef, boned and seasoned, and served in its own solid jelly. Your ancestor who first assumed this name in 1804 was probably an innkeeper who specialized in this article of food and took his name from his stock in trade. The English equivalent of your name is Galantine.

DEAR MR. PEARLROTH: May I request the meaning of this name? GANZ, from Lithuania.—EDITH BARTOVICH, Superior, Wisc.

GANZ—more correctly Gans—(a goose) is a family name derived from a house sign. It comes to us from the days when houses were unnumbered and were only distinguished from one another by a painted sign with the representation of an animal, a tree, or some other distinctive object. The house marked by a goose was a landmark in Frankfurt on the Main for many centuries. You may be descended from the family who owned it. It is also possible that your family home was located in some other city and country.

DEAR MR. PEARLROTH: I would very much appreciate it if you would explain to me the origin of my mother's name, BRILL. My folks came from Galicia.—MRS. J. B. SOLOW, Far Rockaway, N. Y.

BRILL is a Yiddish word signifying "a pair of spectacles." However the family name Brill has no connection with the Yiddish word. It is a composite of the initials "Ben Rabbi Juda Leib" pronounced Brill because the Hebrew "J" is both a vowel and a consonant. Leib (a lion) is the traditional companion name to Juda. Your family took the name from the given name of an ancestor whose first name was Juda. The final "l" in the name is surplus.



What Is a Jew?

The above picture of venerable eastern European Jews is the one that readers of the popular monthly Catholic magazine 'Sign' viewed as they read the answers given by Father John Oesterreicher to "what is a Jew." Himself a convert from Judaism, Father Oesterreicher heads a Judaeo-Christian Studies department within the Catholic movement.

Veep's Wife Ladybird Affectionately Called 'Faigale'

By JEANNETTE HERSHAFT

NEW YORK (P-O)—To America's millions she's referred to as "Mrs." Vice-President or Second Lady of the Land, but to a select 1,000 B'nai Zion members she's most affectionately endeared as Faigale (Yiddish diminutive for little bird) as of Feb. 5th last.

On that Sunday night at the Waldorf Astoria Hotel, B'nai Zion marked its 53d Fraternal Anniversary by honoring the vice-president of the United States Lyndon Johnson. The V.P. in turn honored the Zionist group by bringing his wife, Ladybird, to the festive occasion.

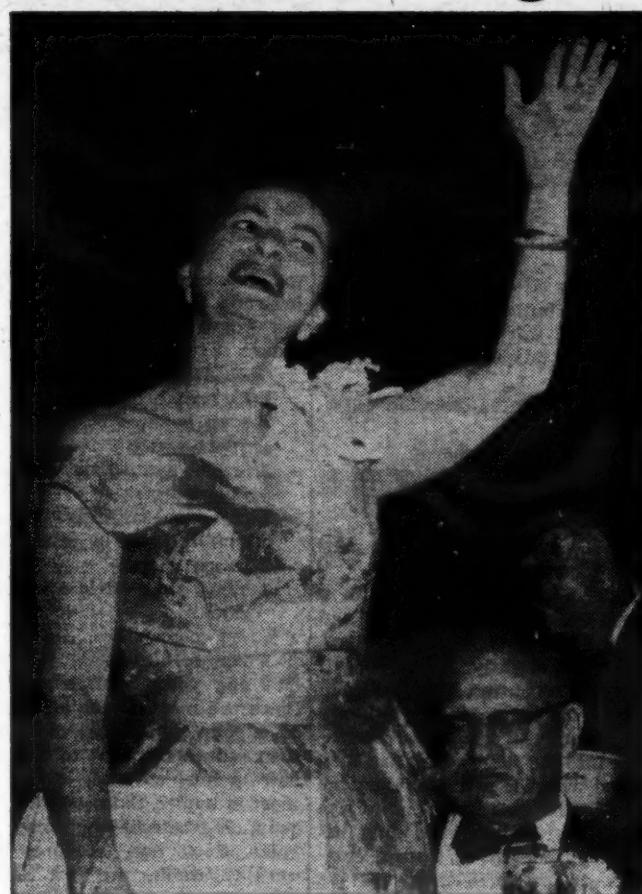
This was an honor. This was indeed a "social" revolution—a "coming of age" distinction, the final hechsher stamp of status that has 'till now eluded the Jewish organizational dinner-meeting and the like.

Great men of America have often been honored by many a Jewish group and have personally accepted the accolades and the monetary awards mated with them. But alas—coldly and indifferently, as Harry Golden, our Jewish wit, has so often sadly lamented . . . never a wife to warm the occasion. Never the presence of the spouse to lift the event to full bloom of distinction. The "MRS." missing from the "MR." was always a glaring omission.

Thus when this tradition was broken favorably, it was only just that it should be done with a BANG! And it was. Harry Golden's eyes would have twinkled with approval had he been there.

Ladybird Johnson, dark and lovely in a gown of coral gold, was warm and gracious to B'nai Zionists.

She exchanged conversation with the ladies, honored many requests, male and female, for her autograph, and displayed a vivid enthusiasm that won her the hearts of all the guests, (while her husband was receiving the tribute and 15,000 trees



Veep's Wife Gets New Title

Mrs. Lyndon Johnson, wife of the vice-president, is shown at B'nai Zion dinner where she was affectionately dubbed "Faigale" or "Little Bird" by Harry Herschfield, the noted humorist. Mrs. Johnson's real name is Ladybird. She was accompanied her Texas hubby who was guest speaker at the dinner.

in the Freedom Forest in Israel) It was this geniality that led Harry Herschfield, eminent raconteur, in his address to the guests, to declare, "to us Ladybird Johnson will always be Faigale . . ." and that won the approval of even the B'nai Zion Republicans.

This reporter captured a brief moment with Ladybird.

Did she know the wives of the Kennedy Cabinet officers?

Only Mrs. Abraham Ribicoff (Connecticut) and Mrs. Thurston Morton (North Carolina). Ladybird recalled the V.P. and herself

dining at the Ribicoff home in Connecticut.

The Cabinet wives and Jacqueline Kennedy will meet once a month unofficially for luncheon, she offered.

They haven't had their first meeting yet, she confided. Ladybird is sure they will discuss problems facing their husbands and America.

Mrs. Johnson hopes the V.P. will visit Israel and when he does, "you can be sure I'll be with him."

Sign-Language Jewish Wedding Rite Performed

By LEONARD LEADER

LOS ANGELES (P-O) — A sign-language Jewish marriage has developed out of the first Jewish services held for the deaf in this area!

As reported in The POST and OPINION of last fall, the first services of a Jewish congregation for the deaf were held in the Wilshire Blvd. Temple. Student Rabbi Don Singer of the Hebrew Union College—Jewish Institute of Religion, mastered the

sign language to lead the services.

Now two young congregants have been joined together in religious ceremonies in which neither spoke, but answered the rabbi in sign language. Most members of the wedding party were deaf friends who had watched the romance blossom since the start of services for the Jewish deaf.

The couple, Mr. and Mrs. Wayne Sonneson, will reside in this city after a honeymoon in the Northwest.

Israel Top Fruit Eater 2nd in Vegetable Derby

TEL AVIV (P-O)—Israel is the world's top fresh fruit consumer according to a recent survey by a Food and Agriculture Organization publication which lists the country's annual per capita fruit consumption as 118 kilograms.

Israel, according to the FAO figures, runs France a close second in the vegetable sweepstakes, the Jewish state racking up an annual per capita consumption of 123 kilograms against a French record of 126 kilograms. Israel also holds second place in the world egg-eating derby with a yearly per capita consumption of 19 kilograms.

Meat however doesn't seem to find much favor in Israel where the annual per capita consumption is 26 kilograms which puts the Jewish homeland in 14th

place. Israeli figures on potatoes are 45 kilograms which entitles the country to 17th place in the spud handicap.

Switzerland ranks first in milk consumption with a per capita 298 kilograms, nearly double Israel's 152 kilograms. Israel's per capita wheat consumption is 124 kilograms while the United States stands at the bottom of the league with 67 kilograms of wheat consumed per capita per year.

New Musical Show

LONDON (P-O) — "Mine Fair Sadie," a musical show in which Alf Fogel and Sandra Fishman have the leading parts, will be presented by the Charities Theater Group at the Royalty Theater, each Sunday during the next six weeks.

Written by Mr. Fogel from an idea by Harry Dawson, the show tells the story of a Jewish girl taken in hand by a wealthy gown manufacturer who wants to make her more "heimisch."

Rebbe Building Suburb To House His Hassidim

LONDON (P-O)—Another Hassidim leader is building a suburb in Israel where his Hassidim can live in self-containment, according to an article in the London Jewish Chronicle.

The settlement under construction by the Beregsas Rebbe follows the pattern of the colony established by Klausenberger Rebbe at Kiryat Zanz in Natanya. The new suburb will be called Kiryat Shomrei Emunim. The Rebbe himself, Rabbi Avraham Roth, is president of the organizing corporation—the Shomrei Emunim Society, Ltd.

A site has been acquired in the religious section of Jerusalem, about seven-and-a-half acres in extent. Present plans call for a new yeshivah, Talmud Torah and Synagogue, blocks of flats for 300 young married couples, a school for girls, a home for the aged, workshops and factories.

The idea behind the project is to cater for all needs, to train young men as Talmudic scholars

and at the same time to give them a means of earning their livelihood; to educate girls to become brides, to provide living accommodations for them when they are married and to prepare a home for them when they are aged. The first tenants of the home for the aged will be couples from abroad wishing to spend their retiring years in Israel.

U.S. STUDENT STRAYS OVER JORDAN LINE

JERUSALEM (P-O) — A Lowell, Massachusetts, student studying at the Mir Yeshiva inadvertently strolled across the Jordan border and was returned to Israel via the Mandelbaum Gate.

David Flagler, 22, was taking a walk in the vicinity of Rehov Shmuel Hanav'i when he strayed voluntarily into Jordan.



Hebrew Folk Singers of Seward Park High

Folk-singing is to the Israelis what baseball is to the Americans. In the kibbutzim of the Jewish homeland the hearty voices of the Israeli pioneers blended with the whirr of the threshing machines and the crunch of the plow as the agricultural sabras turned the soil to productive use. Pictured above is a quintet embodying the folk-singing traditions of Israeli and the hearty exuberance of American youth. All are students of Seward Park High School. They are pictured as they played and sang at the annual Aiyin Award Festival at Washington Irving High School. Left to right they are: Gerry Izraelewicz, accordionist; Judi Siegel, guitarist; Les Agar, drummer; Gloria Szuchmacher, bucket-drummer and Belle Izraelewicz, hallist. The five are among 300 students who study the Hebrew language at Seward High. Their embroidered blouses give to their appearance a true Israeli touch.

LOOK! here's your KOSHER SHOPPING GUIDE!

WHAT FOODS THESE MORSELS BE

PURIM DECORATIONS, GAMES CAN BE MADE BY CHILDREN IN HOME

By SARAH LIEBER

Preparations for Purim are under way. The youngsters need to be heard and rehearsed in their roles for the play. Costumes are to be bought or purchased. Supplies for Purim parties are listed and shopped for. As usual, the stores have any number of attractive and appropriate decorations, napkins, games and books for the holiday. In addition, there

are many things which can be made at home. A good way to fill a cold and blustery day when we keep the children indoors. They can make fanciful masks of paper bags, with cut-out spaces for eyes and nose. They can create noisemakers from paper plates sewn together with a few beans inside to rattle against one another. They can color and fold their own handmade invitations to parties. A little imagination, and the use of some books on the subject will help you in these projects.

Some of the goodies which are served at yomtov time, too can be prepared in advance and fro-

zen or stored. At least, the recipes can be collected.

SAMBUSAC

(Syrian Purim Turnovers)

Crust:

2 cups sifted all purpose flour
1 cup butter or margarine
1/2 tsp. salt
2 to 3 tbsps. cold water

Filling:

1 1/2 cups grated munster type cheese
1/2 cup farmer cheese
1/2 cup grated swiss type cheese
4 eggs
1/2 tsp. salt
1 tbsps. melted butter or margarine

Mash the farmer cheese with a fork. Blend in grated swiss and munster type cheeses. Add eggs, and beat slightly. Blend in salt and melted butter. Taste and add more salt if needed. To prepare the crust cut the butter or margarine into the flour which has been sifted with the salt. Use a pastry blender or two knives. Add the cold water, a little at a time, using only enough to form a compact dough sufficiently stiff to permit rolling. Chilling will help the ease of rolling. Form dough into balls the size of a golf ball. Roll each ball of dough into a round. Place a generous amount of the cheese filling on one side of the dough. Fold over to form a half moon shaped turnover. Crimp the edges with the thumb and forefinger, or press down with a fork. Sprinkle with sesame seeds if desired.

UNBAKED CHOCOLATE COOKIES

(Good for Little Cooks)

2 cups vanilla wafer crumbs (or other cookie crumbs)

Bake on an ungreased cookie sheet placed on the top shelf of the oven for 10 minutes at 400 degrees then lower heat to 350 degrees and continue baking 10 to 15 minutes or until lightly browned. Serve hot with or without yogurt or sour cream. Makes 18 turnovers 3 inches long.

ISRAELI PURIM SOUP

1 lb. beef brisket
2 soup bones
1 quart water
2 leeks (white part) cut into julienne strips
1 cup tomato juice
5 small florets of cauliflower
2 tbsps. sugar
1 small piece citric acid (sour salt)

1/2 tsp. pepper
1 tsp. salt
2 egg yolks, well beaten

Place the meat, bones and water in a soup pot. Bring to a boil, then reduce the heat to the simmer point, covered, until the meat is tender. Skim off fat. Add remaining ingredients, except the yolks. Cook over medium heat until vegetables are just tender, about 15 minutes. Taste and adjust seasonings. Beat the egg yolks very well and pour into a tureen. Pour the hot soup very slowly over the beaten yolks, stirring constantly. Serve at once. Serves 4 to 6.

CHOCOLATE COOKIES

(Good for Little Cooks)

2 cups vanilla wafer crumbs (or other cookie crumbs)

1 cup minced walnuts
2 tbsps. cocoa
3 tbsps. white corn syrup
1/4 cup confectioners' sugar
1/2 cup cold coffee
confectioners' sugar and cinnamon mixture for rolling
Mix all ingredients except the cinnamon and sugar. Blend thoroughly. Refrigerate until stiff. Roll into small balls, size of a marble. Roll in mixture of cinnamon and sugar. Chill. Serve cold. Note, these cookie confections may be prepared in the electric blending machine.

PURIM POPPYSEED COOKIES

1/2 cup sugar
2 cups flour
1/2 tsp. salt
1 tsp. baking powder
1/4 cup poppyseeds
2 eggs, beaten slightly
1/2 cup oil
1 tbsps. grated orange rind
Sift together the flour, salt, sugar and baking powder. Sift again into a large mixing bowl. Stir in the poppyseeds. Make a well in the center and drop in the slightly beaten eggs and oil. Stir from the center outward until a thick drop batter is formed. Drop by tablespoonfuls on an ungreased cookie sheet about 1 1/2 inches apart. Dip the bottom of a small glass in sugar and press down on dropped cookies to make a thin cookie. Bake 10 minutes at 400 degrees or until browned on the edges. Remove from pan to rack to cool.

A WORD TO THE WIVES

Remember, in storing cookies, the crisp variety should be stored in tightly covered tins or jars. Those which are best kept soft, place in a tin with an apple, slashed in a few places to permit the moisture to escape and keep the humidity in the cookie tin. Replace from time to time.

MANISCHEWITZ BOARD

ADDS ORTHODOX RABBI

NEW YORK (P-O) — The B. Manischewitz Co. of Newark, N. J. announces that their Board of Supervision, which consists of Rabbis Eliezer Silver, Cincinnati, Ohio; Isaac Siegal, Jersey City, N. J., and Naftoli H. J. Riff, Camden, N. J., has appointed Rabbi Chaim Karlinsky to the board. Rabbi Karlinsky is a member of the Executive Board of the Union of Orthodox Rabbis of the U. S. and Canada.

BRANDEIS UPS FEES

WALTHAM, Mass. (P-O) — Residence fees at Brandeis U. here will be upped from \$860 to \$1,000 for the academic year beginning in Sept., it was announced here. The announcement pointed out that the present fees were set in 1955 and nearly all private colleges and universities have been forced to raise fees to keep pace with rising costs.

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WOMEN'S VIEWPOINT

Pro and Con of Husband at Home

By HELEN COHEN

Well, have I been set back on my heels.

I was so delighted, remember, over that account of an executive who figured out the way to beat businessman's fatigue and ulcers, the long, weary, daily commuting, the tension-ridden day, the rushed bit of lunch. He fixed up his basement game room as an office where he went about his business in peace and quiet, with only an occasional trip to town.



Helen Cohen

such things as books he'd like to read, the church's books (of which he is treasurer), monthly bills to pay, check book to go over, and his stamp collection to work on.

Just decided he needed to get away for a bit each day or maybe the habit was too ingrained to change, and besides he missed the fun and camaraderie of the lunch hour with the fellows.

I SHOULD mention that he didn't get to his office until 10 and then left for home at 3.

Oh well, anything as long as it makes him happy. And besides I seem to be hearing rumblings

CARE Passover Package Must Be Sent by March 10

NEW YORK (P-O) — A special kosher Passover package for delivery to friends and relatives in Israel has been announced by CARE. Orders must be received at 660 First Ave. here by March 10.

The package, at \$12, with customs-free delivery guaranteed, contains more than six pounds of meat, 4 pounds of sugar, a pound of chocolate, a pound of cocoa, a pound of vegetable shortening, 14½ ounces of edible oil, 2 pounds of unshelled nuts, a pound of dried apples, 15 ounces of raisins, 14 ounces of cherries, and an ounce of black pepper.

Swee-touch-nee Tea Brings Memories of Other Days

NEW YORK (P-O) — Swee-Touch-Nee tea can still be obtained in the tin treasure chest that graced so many tables of immigrant families from Eastern Europe who drank a hot cup of tea in a glass.

Now Swee-Touch-Nee sells most of its tea in bags but the fondly remembered fragrance rises rich and inviting as ever when the "instant tea" lover pours the boiling water over the bag.

The deep, burnished gold color of tea at its finest comes up quick and strong in your cup, giving promise of a satisfying, refreshing, truly delicious cup of tea.

Swee-Touch-Nee tea bags can be found at most grocers. If, for old time's sake, the customer wants to buy tea in loose form, take it home and steep it, he can still get the same little red treasure chest filled with Swee-Touch-Nee and make it again a famil-

iar and picturesque part of the family table scene.

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here and there by housewives who aren't adjusting too well to having their retired mister underfoot all day, after being used to having the house to themselves, though what anyone would want a house to themselves for, I wouldn't know. I still like the special room turned into private office for him at home. Save money, save strength traveling to and from, and heck what did you marry him for anyway?

Good Old Days For Jewish Boxers

Jewish boxers held every world championship except heavyweight in the 1920s. Izzy Schwartz, flyweight; Abe Goldstein, bantamweight; Benny Leonard, lightweight; Ted (Kid) Lewis, welterweight; Dave Rosenberg, middleweight; Battling Levinsky, light heavyweight.

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Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.



COMING EVENTS

Saturday, Feb. 18 — Ed Sullivan, newspaper columnist and television personality, will receive the 15th annual brotherhood award of Congregation B'nai Jeshurun. Rabbi William Berkowitz, spiritual leader of the congregation, will present a scroll to Mr. Sullivan at a Brotherhood Service at 11 a.m. at the synagogue, 270 W. 89th St.

Tuesday, Feb. 21 — The American-Israel Chamber of Commerce and Industry, Inc., will have Dr. Leslie K. Gulton, president and chairman of Gulton Industries, Inc., and Aharon Goldstein, president of the Builders Federation of Israel, as their guests at a members luncheon at the Sheraton-Atlantic Hotel.

LECTURES AND SYMPOSIUMS Sunday, Feb. 19 — "Jews in World Literature: Feuchtwanger, Wasserman, Arnold Zweig and Tucholsky." Lecture by Dr. Harry Zohn, of Brandeis University, and dramatic readings by Heidy Mayer. At Theodor Herzl Institute, 515 Park Ave. At 8 p.m. Free.

Monday, Feb. 20 — "Judaism and Christianity." Rabbi Herbert Parzen will speak on the parallels and contrasts of the two. At Herzl Institute. At 11 a.m. Free.

Monday, Feb. 20 — "The Judean Hills." An illustrated lecture by Eliezer Rafaeli on the Israel panorama. At Herzl Institute. At 8 p.m. Free.

Tuesday, Feb. 21 — "The Americanization of Judaism: The Rabbi." Lecture by S. Michael Gelber. At Herzl Institute. At 8 p.m. Free.

Tuesday, Feb. 21 — Morris Fine, editor of the American Jewish

Year Book, will speak on the preparation and contents of the forthcoming edition at the Jewish Club, 23 W. 73rd St. He will talk mainly about the statistical section of the book that deals with Jewish population and other vital figures.

Thursday, Feb. 23 — "America — A New Experience in Jewish History." Classes conducted by

C. Bezalel Sherman, author and lecturer, on early Jewish settlements. At 1 p.m. Free.

Thursday, Feb. 23 — "A Documentary — Lubovitch, U.S.A." Pictures, slides, song and story. Comments by Rachel Rabowicz, National Jewish Post writer, who will also interview Gerson Jacobson and Sholom Ber-Gordon, chassidim of Lubovitch.

Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N.Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E. 89th St., NYC 36, CO 5-2750. Jewish National Fund, 45 E. 69th St., NYC 21, TR 9-9300. Kashruth Supervisors Union, 205 W. 14th St., AL 5-7330. National Community Relations Advisory Council, 55 W. 42d St., NYC 36, LO 4-3450. National Council of Jewish Women, 1 W. 47th St., NYC 36, CI 6-3175. National Council of Young Israel, 3 W. 16 St., NYC 11, WA 9-1525. Farband Labor Zionist Order, 875 6th Ave., NYC 11, YU 9-0300. Herzl Hebrew Teachers Institute, 314 W. 91 St., NYC 24, TR 7-4885.

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Israel Government Tourist Office, 574 5th Ave., NYC 36, CO 5-2750. Jewish National Fund, 45 E. 69th St., NYC 21, TR 9-9300. Kashruth Supervisors Union, 205 W. 14th St., AL 5-7330. National Community Relations Advisory Council, 55 W. 42d St., NYC 36, LO 4-3450. National Council of Jewish Women, 1 W. 47th St., NYC 36, CI 6-3175. National Council of Young Israel, 3 W. 16 St., NYC 11, WA 9-1525. Farband Labor Zionist Order, 875 6th Ave., NYC 11, YU 9-0300. Herzl Hebrew Teachers Institute, 314 W. 91 St., NYC 24, TR 7-4885. Religious Zionists of America (Meirisch-Hapoel Hamizrahi), 80 5th Ave., NYC 11, WA 4-7940. Synagogue Council of America, 110 W. 42nd St., NYC 36, BR 9-2647. Torah Umesorah — National Society for Hebrew Day Schools, 5 Beekman St., NYC 36, CO 7-8203. Union of Orthodox Jewish Congregations of America, 84 5th Ave., NYC 11, AL 5-4100. United Zionist Revisionists of America, 55 W. 42d St., NYC 36, PE 6-0332. Zionist Organization of America, 145 E. 22nd St., NYC 16, MU 3-9301.

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UAHC Plan for Social Action Center Opposed on Grounds of Authoritarianism

WASHINGTON (P-O) — Beset by a shadow of opposition by those who fear over-centralization of Reform Judaism, the Union of American Hebrew Congregations has taken the final step looking toward the establishment of a social action center in Washington.

The center will serve as the fountainhead of a vigorous campaign to combat bigotry and prejudice on the American scene.

Judge Emil N. Baar of New York, chairman of the UAHC's Board of Trustees, stated that the religious body will open the Emily R. and Kivie Kaplan Center, a three-story building just purchased at 2027 Massachusetts Ave., in the fall.

THE CENTER is named for Kivie and Emily Kaplan of Boston who provided the money for purchase of the building. It will serve as an arm of the Commission on Social Action which is a joint body of the UAHC and the Central Conference of American Rabbis and affiliated bodies in Reform Judaism.

The service provided will range from informational materials about subjects best researched in Washington to suggestions regarding education which might be followed by local and regional social action committees. The center will represent and express the viewpoint of the national institutions of Reform Judaism as laid down by the UAHC's legislative body and the CCAR, sometimes in concert with other religious bodies, Jewish and Christian.

The nature of the opposition to the establishment of the center is best expressed in a letter written by Alfred R. Bachrach,

president of Temple Emanu-El, New York City and a sermon delivered by Rabbi Julius Mark of the same congregation.

BACHRACH states in his letter, which is addressed to "Presidents of UAHC Congregations," that "less than ten per cent of the member congregations of UAHC" were present at the UAHC convention in Miami Beach, Fla. at which establishment of the center was voted.

"It is our belief," declared Bachrach, "that social action is a matter for each individual autonomous congregation and that the Joint Social Action Commission of the Union and the CCAR can do everything possible to advise and assist those who are interested."

Bachrach asserts that no UAHC congregation has "surrendered" to the parent body the right to speak for it on community, national or international affairs.

BACHRACH proposes a meeting of presidents of UAHC congregations under the auspices of the protesting congregations, at which the proposal to open the Social Action Center might be fully discussed.

Rabbi Mark's sermon expressing his protest against the proposed center was delivered during the dedication of the House of Living Judaism at 838 Fifth Ave., New York City.

"The Union of American Hebrew Congregations," said Rabbi Mark, "has, from its very beginning, been an advisory body. It has been a consultative body. It has not been, nor is it now, a policy-making organization which tries to impose its will upon the member congregations. The Union is not the 'patron'

'body' of the congregations. The congregations created the Union and not vice versa."

"IT IS EVIDENT that American Jews, accustomed to the freedoms which they enjoy in this blessed land, prefer the hazards of volunteerism to the promised security of authoritarianism. When asked 'Who speaks for the American Jews?' the correct answer is 'No one.' Just as no one speaks for American Protestants. Both have many leaders. But neither has a spokesman to speak for the entire group. Who speaks for the Reform Jews? Again the answer is 'No one'."

Answering the argument that only ten per cent of member congregations were present when the establishment of the center was voted at the 1959 UAHC convention, Albert Vorspan, director of the Commission on Social Action of the UAHC, claims that there were 1,000 people in the meeting hall at the time of the vote and that the opposition was given full opportunity for a free hearing. The Washington



Proposed Social Action Center

This building at 2027 Massachusetts Ave., Washington, D. C., will house the Social Action Center of the UAHC which will coordinate activities of the UAHC and the Central Conference of American Rabbis and affiliated bodies in Reform Judaism. According to present plans, the center will open in the fall. It is opposed by a relatively small number of UAHC congregations. Inset is Kivie Kaplan, donor of the building.

Hebrew Congregation spoke for the opposition on the convention floor.

Spokesmen for the UAHC Social Action Committee maintain that the opposition is small. It involves, they say, less than 10 congregations out of a total of

616 congregations comprising the UAHC membership.

Rabbi Balfour Brickner of Temple Sinai here has resigned his pulpit effective July 31 to become co-director of the Social Action Commission.

Cites Jews Who Fight Negro Move Into White Section

SKOKIE, Ill. (P-O) — A suburban rabbi has found bigotry among his congregants — the same type of bigotry displayed against Jews not too long ago — and he has set about determinedly but gently and understandingly to set the erring congregants on the right path and to ex-

plain to them the motives underlying their bigotry.

The rabbi is Dr. Sidney J. Jacobs. His spiritual charge is the Niles Township Jewish Congregation of Skokie. And the bigotry he is combatting is directed against a Negro couple — Mr. and Mrs. David P. Jones — who bought a house in a white neighborhood where members of his flock reside.

Rabbi Jacobs did not call down the wrath of God on the offenders against racial amity and understanding. Rather he used the weapon of quiet tenderness so that through understanding and an exercise of the instinct of human compassion they might come closer to a true concept of equity and fellowship and of their privileges and responsibilities as American citizens.

IN A SERMON on Feb. 3 he outlined the problem, cited the vandalism of rock-throwers who shattered windows in the Negro's home, referred sadly to the fact that some of the most vociferous objectors to the Negroes' presence in the neighborhood were Jews and spoke gladly of the cooperation between divergent racial and religious groups in the area who had joined forces to end the display of intolerance.

After tracing the academic and professional background of the Jones couple, Rabbi Jacobs said: "I have given this information about the Jones family not because a person moving into our community needs to present his credentials as a human being but because so many of us have a stereotype of the Negroes. We know Negroes as they work as our maids and do handy work around the house. We see them in menial capacities and they are also people we may exploit if we operate a credit business in certain sections of the city.

"There are good Negroes who don't drink and there are bad Negroes who drink and that is about the best you can say according to the insights of many of us. Most of us have not had the opportunity of meeting the

college-trained professionally active sophisticated young American Negro citizens as are Lois and David Jones."

RABBI JACOB said he visited houses in the neighborhood where the Negroes lived, and was "amazed, shocked and saddened" to find Jews among those expressing hostility toward them.

He was accompanied on his tour by Rabbi Karl Weiner of Temple Judea, the Rev. Ray Bond of the Central Methodist Church, and Father Arthur Sauer of St. Peter's Roman Catholic Church.

"As we listened to the vehement and venomous remarks from some young Jewish matrons of the area," said Rabbi Jacobs, "I turned in their presence to Dr. Bond and to Father Sauer and asked them whether these remarks did not have a familiar ring and whether they did not bring back memories to these clergymen of the antagonism expressed by their church members to the first Jews to move in on the blocks in which they live."

At a meeting of residents in the Skokie police station, asserted Rabbi Jacobs, he heard person after person among the group opposing the Negroes admission to the neighborhood, arise and identify themselves as Jews.

"I wonder," he said, "what the psycho-pathological implications are, the compulsion to prove to a non-Jewish world that they too can be bigots."

CITING THE "fear" classic in such cases, that the entry of Negroes into a neighborhood will deprecate property values, Rabbi Jacobs said that property values decline only when white people "panic" and leave the community in droves or play into the hands of unscrupulous outside real estate interests who try to get them to sell at a loss in order to re-sell the buildings at a substantial profit.

"This," he said, "has been the pattern in every community where whites have gotten frightened and left and run away. This is the only danger to property values."

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Need for Two Jewish Agencies In the United States Challenged

By M. Z. FRANK

American Zionist leaders in New York, on their return from the Congress in Jerusalem, called a meeting at the Roosevelt Hotel to report.

Judging by the official and unofficial news stories, they spent more time in arguing with Joachim Prinz than in telling about the Congress. Now that they think they are through debating with Ben Gurion, the Zionist leaders have gotten busy debating with Prinz. They will always prefer a fruitless argument to a program of fruitful activity.

As a matter of fact, the real ideological challenge still comes from Ben Gurion, who has not changed his attitude. In his long address, hidden in small print, are still the to be found his views that (a) the Zionist movement, as at present constituted, is the product of a certain era in European Jewish history which is gone, and it cannot operate in the new conditions created since World War II and the State of Israel; (b) that he has no faith in the resolutions and "grandiloquent" speeches of the Zionist Congress.

THE OFFICIAL and semi-official publicity does not tell the full story of the ugliness and unproductivity of the recent Congress. What the releases have been unable to keep from the public is the plain fact that the Congress was highlighted by a fight between Emmanuel Neumann and Rose Halprin over the chairmanship of the Jewish Agency in New York and that the fight is still unresolved. Come next April, there will be another jaunt — at UJA expense — to Jerusalem to resolve the fight.

Just what is the fight about? Here is the big mystery.

WE NOW HAVE a Jewish Agency of America Inc. headed by Dewey Stone which is supposed to see to it that all funds raised in this country for use in Israel are put to the use for which they were intended. We have an American Zionist Council, which is supposed to take over the functions of the old Jewish Agency in New York and to raise its own funds for carrying on educational and public relations activities in America.

What is the Neumann-Halprin Agency for? Is it going to supervise the work both of the Dewey Stone Agency and of the American Zionist Council? Is it to withhold some of the functions

intended to be taken over by the American Zionist Council and run them on its own? Where will it get the funds? Will it raise money in Chile and Canada to finance activities in New York? What activities?

FINALLY, IF the functions of the Neumann-Halprin Agency are to be confined to the United States, why should they be elected in Jerusalem? Why should the politicians in Tel Aviv have the voice — and as it happens, the deciding voice — in determining who should be in charge of activities in New York? Is the chairman of the Jewish Agency in New York — whoever that person may be — to be a sort of Governor-General appointed by the Home government to rule a colony?

Here is the gist of the problem: There are politicians in Tel Aviv and a few in New York, who want a world organization of Jews to act as a sort of parallel government in Israel. The politicians in Israel want it for

numerous reasons of their own.

ONE OF THEM is this: There is no well-organized opposition party in Israel — outside of Mapai — every other so-called political party is little more than a sect or a pressure group — and many Israeli politicians, including members of Mapai, want to use the WZO as a substitute for a well-organized opposition, as a check on the growing power of the central government and on Ben Gurion, who, they fear, is concentrating too much power in his hands.

But this very practice of Israeli politicians using a world Jewish organization to their own ends and controlling it spells the doom of such an organization. American Jews have too much practical good sense to back it.

EGYPT REJECTS RENAULT

The UAR has refused to give the Renault automobile firm permission to build an assembly plant in Egypt.

State Backs Stanford U. Frat in Pledging 4 Jews

LOS ANGELES (P-O) — A Stanford University fraternity threatened with charter revocation for having pledged four Jews has received the backing of State Attorney Mosk.

Mosk said that if the fraternity involved — Alpha Tau Omega — revoked the charter of the Stanford chapter, an immediate investigation would be launched to determine if the fraternity had chapters on any other campuses. All California state funds or aid would be immediately denied the chapters, he asserted.

Mosk sent a letter to all California's state colleges urging that fraternities be forced to remove racial discrimination clauses from their charters.

Such clauses, he told newsmen, violate the "public policy of the State and the 14th Amendment to the United States Constitution."

Mosk assured the Stanford chapter of Alpha Tau Omega that his office "stands fully behind your democratic philosophy."

as reflected in your pledging practices."

Seek Small Plane Plants For Israel

JERUSALEM (P-O) — The manufacture of small passenger planes in Israel is the objective of Al Schwimmer, director of Israel's Air Industry Plants.

Schwimmer has opened negotiations with foreign airplane manufacturing concerns, hoping to induce some of them to set up factories here.

Israel has already signed contracts with several foreign airways lines under which the companies agree to have their planes and motors overhauled and repaired at Lydda Airport, according to the Israeli daily "Maariv," which says the total value of these contracts runs over \$1,000,000.



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Rebecca of "Ivanhoe"

Rebecca Gratz of early Philadelphia was a belle whose dark beauty and charm few men could forget. To her father's house on Chestnut Street came the great figures of the day — men of government and finance and letters. All of them became her devoted admirers.

Thus it was that Thomas Sully, one of the great artists of his day, committed her glowing beauty to canvas. Here, too, Sir Walter Scott met her and was so entranced by this young Jewish girl's charm that he modeled the "Rebecca" of his novel "Ivanhoe" on the real life Rebecca Gratz.

But though Rebecca Gratz had many admirers she remained a spinster all her life. She was deeply in love with Samuel

Ewing, son of a clergyman, but she made the hard decision not to marry outside her faith.

Her love was turned, instead, to the helping of others. Her good works are her memorial.

She was a charter member of the Philadelphia Orphan Asylum, and in 1819 she helped organize The Female Hebrew Benevolent Society — the oldest Jewish charitable institution in America. As a member of the Mikveh Israel congregation she originated, in 1838, the first Jewish Sunday School in the United States.

She lived to be eighty-eight years old, and each passing year, many said, enhanced her goodness and beauty.



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Reform Body Taps Woman For President.

PHILADELPHIA (P-O) — A Philadelphia Reform Temple has nominated a woman for president.

Beth David Reform Congregation, 53rd and Wynnefield Ave., nominated Mrs. Solomon Steigman as president to succeed Jack R. Rockower.

Mrs. Steigman is currently serving as a vice-president.

Sees Eichmann Trial Periling Status of Non-Zionists

NEW YORK (P-O) — Israel's claim to an assumption of the right to try Adolf Eichmann on behalf of all Jews, is a threat to the status of Jews who continue to consider themselves as Jews without commitment to the Zionist ideology, according to Prof. Oscar Handlin of Harvard University.

In a lengthy article in the magazine "Issues," a publication of the anti-Zionist American Council for Judaism, Prof. Handlin asserts that since the early 19th century, Jews have claimed the rights of citizenship in the states in which they reside, and

among these rights is the "security of their persons."

"They have argued," writes Prof. Handlin, "that crimes against Polish, German and Hungarian Jews are crimes against Poles, Germans and Hungarians and ought to be punished by the laws of the countries in which they are committed.

"At this stage of history, to acquiesce in the claim that such crimes were crimes against Jews punishable by a Jewish State, would constitute an abandonment or qualification of the rights of Jews to full and equal citizenship. It would leave the

way open to the implication that the countries in which Jews live, do not owe them protection other than as foreigners in their midst."

Prof. Handlin asserts there is no equitable basis for Israel's right to try Eichmann for crimes committed elsewhere before the State came into existence.

"Now in Israel," he writes, "some Jews have a state and with it an army, secret police and espionage. The Eichmann case is an indication that Israel will use the apparatus of power in ways that are like unto those of other nations. It would be tragic if, as a result, other Jews forgot those moral obligations which they cherished in the past.

"Jews who profess an interest in an international moral code, who would like to see the rule of law supplant that of force in

the world, cannot defend the right of a Jewish State to take the law into its own hands. They must feel strongly about an action which makes a mockery of their ethical professions of the past.

"Of course, not all judicial systems depend, as do those of the United States and England, upon the principle that the accused is presumed innocent until he is proven guilty. But in this case, the government is international-

ly so heavily committed to the condemnation of Eichmann, that it is unreasonable to suppose that any other verdict could be rendered.

"And without the possibility of an alternative outcome, the proceedings lose their judicial character and descend to the level of those public political exhibitions with which we have become all too familiar in the last quarter century between Moscow and Havana."

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Gives Life-Savings to Aid Training School in Israel

By HARRY HOFFMAN

PHILADELPHIA (P-O) — All his life Mendel Raines had made charity his guiding light.

Once, when he was down to 50 cents, he gave 45 cents to a hungry man, kept a nickel for his own needs.

Now, at 80, he's done it again — on a far larger scale.

This time he has given away \$2,500. The beneficiary: the Allied Jewish Appeal.

Raines, who came here as a boy of 16 from Russia, saved his money during his 39 years of service as a mechanic and conductor with the Philadelphia Transportation Co. He retired 10 years ago.

He decided to give the \$2,500 to a \$50,000 fund being raised by the B'nai Chaim Social for building a vocational training school in Israel. The fund is part of the AJA drive.

Raines walked into the society's hall and handed his certified check to Jacob Tecker, president, and Abraham Hofferman, executive secretary.

When they asked him why he had decided to donate most of his savings, he replied:

"I'm a widower. Nobody depends on me. This school they want to build in Israel to train Israeli army veterans and other young men sounds like a project that's badly needed."

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I THINK AS I PLEASE

Israel Will Be On Trial At Eichmann Arraignment

By CARL ALPERT

HAIFA — The date has been set, the charges have been drawn, the legal machinery has been set in motion for the trial of Adolf Eichmann for crimes against the Jewish people and against humanity. It can safely be said, however, that not only Eichmann will be on trial. Before the television cameras, before the eyes of hundreds of newsmen and political commentators, representing



Alpert

every leading nation in the world, Israel also will be on trial. The world will be waiting and watching to see how Israel conducts itself. The test will be one not only of law and justice, but also of ethics and good taste.

The burden upon those entrusted with the prosecution will be enormous. Presumably they can not be influenced by what others will think; their job is to make the charges stick and to bring about conviction. Yet everyone in Israel is aware of the need for tactful caution. The problems are many.

THE TRIAL must not become a circus or a carnival. It is not a sham, or rigged trial; the defense will be able to and undoubtedly will use every legal trick and device known in the interests of the defendant. That will be the job of Dr. Robert Serva-

tius, and public opinion in Israel must beware of "trying" the lawyer. Indeed, there is a great responsibility in assuring his security. There are many persons in Israel who suffered so much at the hands of the Nazis that they might be tempted, in a moment of fanatical desperation, to assault the German lawyer.

Eichmann himself, of course, is and will continue to be under a guard which involves unblinking, 24-hour, physical scrutiny. In the courtroom he will be seated in a prisoner's dock, enclosed by bullet-proof glass. In connection with Eichmann there is another fear: that he may find a way of committing suicide and thus cheat justice. To this very day his lawyer has been denied any physical contact with him. A small vial of deadly poison could change hands easily and quickly. The private meetings between lawyer and client have taken place with a sheet of glass between them, and conversation conducted by microphone and individual earphones.

ISRAEL HAS leaned over backwards to assure Eichmann competent counsel. Dr. Servatius is a first-rate lawyer, and he was selected by Eichmann and the

latter's family. Who would pay the lawyer? Someone without doubt received generous payment for the memoirs published in Life Magazine, but the family pleads poverty. The Israel government has decided to pay.

On the other hand, there have been defectors. Dr. Servatius was given the detailed charge sheet only at the beginning of February, warranting a claim by him that this afforded him inadequate time to prepare the defense for a trial which had been scheduled to begin on March 15. He is further handicapped in producing

witnesses for the defense. Many of these would of course be former Nazis, and Israel will not afford them immunity. Dr. Servatius would be permitted to submit their sworn statements. Israel would lose the advantage of being able to cross-examine such witnesses.

IT HAS ALREADY been determined that the penalty, if Eichmann is found guilty, will be hanging. That grim and macabre business, if it is requested, will bring problems of its own. There are already many who feel that the holding of the trial, the

airing of the whole story, the establishment of guilt — will be enough. Hanging will be an anti-climax, negative in all its effects.

But much can happen, and usually does, in a court drama of this nature. Nothing can be taken for granted, not even a verdict of guilty.

This is a time for patience, for caution, for wisdom, for legal skill — for justice. As one Israel newspaper put it last week: This should be an historical trial, not an hysterical one.

Fear Eichmann Trial Will Prove Signal For Anti-Semitic Outbreaks in Argentina

By NISSIM ELNECAVE

BUENOS AIRES (P-O) — A serious outbreak of anti-Semitic activity is feared here when the trial of Adolf Eichmann, Nazi mass murderer of six million Jews, gets under way in Israel March 15.

Vandals and hate-groups are already at work smearing swa-

stikas and anti-Jewish slogans in public places. A tent on the Mar del Plata beach belonging to the treasurer of the AMIA (Buenos Aires Jewish Community) was daubed with a black swastika and slogans like "Death to Jews," "Long Live Eichmann," and "Heil Tacuara."

Other tents owned by Jewish

Jewish community leaders were similarly besmirched. Spokesmen for the community have expressed fear that ultra-nationalistic organizations like "Tacuara" and ALN (Alianza Libertadora Nacionalista) will use the trial as a sounding board for anti-Semitic propaganda, fastening the blame for what they term "Israel's infringement of Argentine sovereignty" on the members of the local Jewish community.

It is noted meanwhile that although diplomatic relations between Argentina and Israel have been fully resumed, at least formally, the Argentine attitude remains quite cool. It is much more difficult than previously for an Israeli on duty here to obtain an Argentine visa. Some Israelis whose visa expired have been asked peremptorily to leave the country.

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DIGEST OF THE YIDDISH PRESS

Donor Who Aided Teachers Hopes to See Israel Soon.

By RABBI SAMUEL SILVER

The "millionheiress," Ellen Steinberg, who electrified the land by offering the teachers of strife-riven New Orleans public schools five hundred thousand dollars, is proud of the fact that she was a member of Temple Israel, St. Louis and once headed the big gifts committee of that city's Jewish federation.

In a special interview, she told the Forward's George Jacobson that her act is intended to dramatize the need to do something about one's feelings. Counseled by a public relations man who remained at her side throughout the interview, Miss Steinberg disclosed that many people have applauded her good deed and that money has been raining upon her since she made her offer (one person sent a \$5000 check).

Asked how much she was worth, Miss Steinberg avoided a sur. but said her legacy had been expanded by good investments. A divorcee, she said she was seeking other projects for her benefactions and was hoping to make a trip to Israel soon. Jacobson was impressed by the lady but was still puzzled as to whether her real motive was something other than she avowed. When he sought to frame a question to that effect, the p.r.

man seemed to sense his intent, and brought the interview to a close.

WHEN NIGHT time never comes how can you tell when it's Shabbos? That's a puzzle facing Alaskans, Rabbi Baruch Silverstein discovered when he toured Alaska recently for the chaplaincy commission of the Jewish Welfare Board.

There are quite a number of Jews in Alaska, Silverstein learned, but not much Judaism, the only synagogue being a Reform one in Anchorage with a membership of 15 families.

Jewish GI's abound and some occupy important posts in an area whose status is important because it's so close to Russia. A few Orthodox Jews import kosher food and functionaries from Seattle and send their children there for Jewish instruction.

THE SHABBOS problem bothered Lt. Joseph Rosenthal, of Los Angeles, who has been "converted" to strict Orthodoxy by a Jewish chaplain named Rechman.

Rothman has a winter problem, too. Right now, the only sunlight in Alaska is between 11 a.m. and 1 p.m. which means that hardly has he finished shacharis than he must begin mincha.

As to his summer Shabbos (in the summer daylight never ceases in Alaska) dilemma the Day-Journal's Simon Baker does not report that Rabbi Silverstein provided him with a solution.

leadership, by speakers at a "brain trust" seminar organized by the Anglo-Jewish Association in conjunction with the Chelsea Jewish Society at Chelsea Synagogue.

Jackson-Lipkin, a member of the "Brain Trust" panel, took sharp issue with a statement by S. Brodie, another member, who said that clerics should "keep out of political matters."

If the Chief Rabbi and the president of the Board of Deputies of British Jews were to commit themselves on such matters as nuclear disarmament and apartheid in South Africa, asserted Brodie, their views might easily be taken as the view of the entire Jewish community.

Jackson-Lipkin conceded that disarmament was a political issue but apartheid, he added, raised fundamental moral issues. If none of the churches spoke out on this problem, he declared, they might as well not exist. He expressed the opinion that the religious leaders of Anglo-Jewry lacked the courage to speak on moral issues.

S. W. Harrison denied that dis-

armament was a political question. Religious leaders, he asserted, should take an active part in the move for nuclear disarmament. He added "But how can we expect moral leadership from a Rabbinate which gives so little religious leadership?"

Brodie replied that it was unfair to criticize the Rabbinate by saying that they did not give moral guidance. There are many societies run by Rabbis with the express purpose of morally influencing their congregations, he said.

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Schools, Colleges Bar Jews Through Quota System

(Editor's Note: This is the fifth in a series of articles based on a book called "Discrimination—U.S.A." by United States Senator Jacob K. Javits of New York, published by Harcourt Brace.)

An increasing number of instances of racial and religious discrimination in education—especially college and graduate school education—developed in the period after World War I, according to Senator Javits.

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"In the 1920's and 1930's," Javits wrote, "college and professional school facilities were taxed to the limit by the number of applicants for admission. Many—though still very much a minority—were the sons and daughters of immigrant parents of moderate means; they came from the large metropolitan centers and generally differed sharply from the traditional college student stereotype of the turn of the century.

"Young people of Irish, Jewish and Italian extraction particularly were attracted by the so-called 'free' professions of law, medicine and dentistry. Soon such applicants became aware of subtle but widespread discrimi-

natory practices secretly employed by educational institutions to keep them out.

"Quotas were set up privately to limit enrollment of Catholics and Jews and even in northern states also to permit no more than a token admission of Negroes. Application blanks contained queries on religion, church affiliation, color, national origin, parents' country of birth and mother's maiden name. Psychological tests and oral personality interviews were among other devices used to limit such enrollment.

"Although no educators admitted publicly the use of a quota system, they attempted to justify it on a number of grounds including an alleged need to ensure a representative and diversified student body. In practice, this meant discrimination against students from New York, Chicago, Philadelphia and other cities with large immigrant populations. Graduates from institutions like the College of the City of New York met with in-

creasing difficulty in entering professional schools despite their high grades and level of competence.

"Surveys of college discrimination consistently showed that Protestant applicants formed the highest percentage of those admitted, with Catholics and Jews following in that order. In many instances Jewish students were compelled to go abroad to complete their training in the professions. Within the colleges the student body often reflected the discriminatory practices of their elders in student activities, social life and fraternities.

"In recent years all of these practices have diminished for a variety of reasons. Newspaper exposure of discriminatory practices, protests by civic, educational and social welfare organizations; revealing studies by federal, state, local and voluntary agencies—all have contributed to the change. In some cases fraternities have been abolished. In others discrimination within fraternities has ended."

Senator Javits points out that

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the battle against discrimination is still being waged furiously on the elementary and high school level. Issuance of the Supreme Court order against segregation touched off a series of explosive instances some of which still persist.

At the time of the school segregation decision, Javits says, 17 states and the District of Columbia required racially segregated public education and four other States permitted it. The former were Alabama, Arkansas, Delaware, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia and West Virginia. The latter were Arizona, Kansas, New Mexico, and Wyoming. In the 17 states requiring segregation, the Supreme Court's decision affected approximately ten million white and two and a half million colored children attending public schools.

Paradoxically, Arkansas, which was to stage one of the bitterest protests against the desegregation ruling, actually became the first deep South State to integrate any school. As early as September 1954, Javits points out, the high schools in Fayetteville and Charleston, Arkansas, accepted Negro students. At the end of the first year, nearly 250,000 colored and white children were attending some five hundred public elementary and high schools together for the first time.

Then in 1957 came Little Rock.

(Continued on Next Page)



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Schools Use Quota System To Limit Jewish Students

(Cont. from Preceding Page)

On the evening before the desegregation plan was to go into effect in Little Rock, Gov. Orval E. Faubus called out the National Guard which effectively held the barricades for white supremacy by turning back nine colored children trying to enter the Little Rock Central High School.

President Eisenhower responded by ordering federal troops into Little Rock which forced the Faubus National Guard to back down. For the rest of the year Negro students attended Central High under the protection of the U. S. Army. To add insult to injury — as far as Gov. Faubus was concerned — the federal government federalized the Arkansas National Guard thus forcing a quick

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change in its political and racial views.

In May 1959 a new school board was elected and while it was no vociferous champion of desegregation it re-opened the schools which had been closed by the old board acting under the direction of Gov. Faubus. Negro students are now attending the schools on a desegregated basis.

In Texas, the larger cities have shown a strong reluctance to begin desegregation, according to

Javits. Houston and Dallas, he writes, have yet to admit a Negro student in compliance with court orders to implement a desegregation plan "with all deliberate speed." In 1956 Negro children ordered by a federal court to attend a high school in Mansfield found their way barred by the doughty Texas Rangers. The

children were transferred to another school — which action amounted to a nullification of the court order.

North Carolina, Javits asserts, has "theoretically" accepted the decision of the Supreme Court but has avoided any large degree of compliance by a "token integration." Using a pupil-place-

ment plan which the federal courts have held valid on its face, desegregation has been at a minimum.

In Virginia, Prince Edward County abandoned its public school system rather than begin desegregation. Thus the struggle goes on.

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JEWS AND NEGROES

The shock and consternation of Rabbi Sidney Jacobs when he discovered that among the most active objectors to Negroes moving into a white neighborhood were Jews is most understandable. Jews are like everyone else even when it comes to prejudice.

THAT THEY haven't learned the lessons of Judaism is what Rabbi Jacobs is saying, and in his own way he is trying to show them that they err in their actions toward the Negro.

In Indianapolis there was considerable ferment when the director of the Jewish Community Center at a meeting called to discuss the changing neighborhood pattern, said that all people are welcomed into center membership. The leadership of the Jewish community stood up as a man to back Harold Robbins, the Center director, which must have thwarted any outward reaction in the Jewish community from many resentful who fail to understand the times.

THERE IS A revolution going on, and what was true ten years ago in respect to the position of the Negro fortunately is no longer true today. And in another ten years, these fears based on misunderstanding will have disappeared like the fogs that often envelop the earth until heated by the sun's rays.

That the Jews are not as a mass practicing the highest precepts of their faith is a fact of life. But the saving grace in the Jewish community is that throughout the U.S., even in the South, the Jewish leadership is solidly committed to freedom and equality for all, regardless of race or creed.

BIGOTRY AND prejudice will not disappear in ten years, but they should and will disappear from the Jewish group, which should know better from its own bitter experiences. When Jews are given a chance to think, they become most considerate of the underdog. In the end they will be found helping their Negro neighbors most.

COMMUNITY WILL RESPOND

The meeting called by the Jewish Agency for Israel, Inc., the United Jewish Appeal and the Council of Jewish Federations and Welfare Funds in New York on March 26 to consider the liquidation of the U.S. part of the debt of the Jewish Agency is another constructive result of the reorganization of the Jewish Agency.

THE JEWISH AGENCY of Israel, Inc., is an American organization set up to oversee the disbursement of funds raised by the United Jewish Appeal. Its chairman is Dewey Stone.

Max Fisher, Detroit Jewish leader, who is one of the twenty-one members of the board of the Jewish Agency for Israel, Inc., is chairman of the committee assigned the difficult task of formulating a debt liquidation program. It is his report which will be considered by the presidents and the executive directors of fifty American Jewish communities at the Jewish Agency offices in New York on March 26.

WE KNOW HOW much importance the Jewish Agency for Israel, Inc., attaches to this meeting. Up until now, although the figures of the amount of the debt have been revealed at least at one national meeting, as far as this press is concerned, it has been kept on an off the record basis.

Here there is basic disagreement between The POST and OPINION and the Jewish Agency for Israel, Inc. We don't say we are right, however. It is our contention that the U.S. Jewish community is mature enough to be told these figures, and as we've written before, since this debt is the result of the failure of the Jewish community to raise enough to take care of the needs of the refugees in past years, then this is an obligation that the U.S. Jewish community must face up to and meet.

WE ARE SURE that the community will respond affirmatively to the debt liquidation program, whatever its requirements, for orderly procedures are what is called for here and the approach of the March 26 meeting is just that.

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FRIDAY, FEBRUARY 17, 1961

The EDITOR'S CHAIR . . .

When we were at the United Jewish Appeal meeting in New York in December, we reported that these annual conventions had lost much of their meaning, and that the leadership of the UJA, alert to keeping abreast of their needs, were beginning to rely on regional meetings to achieve what the national conventions once accomplished.

SO THIS PAST weekend we attended the midwestern regional UJA meeting at French Lick, Ind. where some 200 delegates from cities stretching from St. Louis to Detroit and from Louisville to Madison, Wisc. sent representatives.

The French Lick meeting filled the need. It not only brought more delegates than would have journeyed to New York to attend the national convention, but it gave the workers a chance to hear the same top speakers, and learn the needs and get inspiration.

BUT FOR POOR us, we got the same treatment in French Lick as we got in New York. Both Rabbi Herbert Friedman, executive vice president of the UJA and Moe Leavitt, holding the same job with the Joint Distribution Committee, opened their talks with "this is off the record."

So we walked out on both of them, and later found out what they said, which leaves us free to report their remarks as long as in our considered view you people who support the UJA have a right to know what was said.

People in official capacities often feel that what they are going to say is top secret. Yet they tell these "top secret" revelations to audiences of 500 people from all parts of the U.S., who on returning home, report them to boards and so forth, so that in a matter of days, 100,000 people know the secrets we aren't permitted to report.

A great foolishness, we can assure you.

WE SAID TO MOE, whom we admire as highly as any executive of any national organization, that in the future, if instead of putting his talks off the record, he says something to the effect that there are reporters present, but he has confidence in their sense of judgement in what they will write, and hopes that they consult with him before doing so, we'd understand and cooperate, and everybody would feel happy.

As it was, he repeated in great part the speech he delivered at the national UJA convention in New York, and then wanted it made known that he disassociated himself and his organization from the remarks made the previous evening by Rabbi Friedman. Rabbi Friedman had said some pungent things about the edifice complex in the U.S. Jewish community, and many of his hearers thought he went too far when he indicated that we really were not building a positive Jewish life in the U.S. because we erected new buildings, whether hospitals, Jewish Community Centers or Synagogues.

ALTHOUGH THERE was no decision-making at the convention, and when you come right down to it this is what has robbed the annual convention of most of its meaning, the delegates did hear a fine talk by I. D. Fink of Minneapolis, and then heard it exceeded by far by one delivered by his French-born wife, Paulette Oppert Fink, who could bring tears to a statue, and who, having lived through Hitler's occupation of Paris, was saving Jewish children even before the American Jewish community knew that the slaughter had tolled 6 million.

I couldn't stay for the address of ex-Chief of Staff Chaim Laskov, of the Israel Army of Defense, but I did get to talk to him. He's the picture of the kind of man you'd expect to be a general, direct, easy-to-know, rugged, and with a piercing kind of analysis which showed you that this man had a profound brain. He was one you would trust, and he exuded confidence without at all seeming to do so.

When we asked him about the U.S. Jewish community, he didn't bat an eye, and started out as if he'd answered this question a hundred times before.

HE SAID YOU have to recognize that I only meet with the leaders, and if you want my answer about the leaders, and in that

frame of reference, I'll give it to you. But this isn't the American Jewish community, you must remember.

Here was a leader of Jews who right away didn't want you to know that he was a second Moses, and only through him could Jewry be saved.

Laskov said he was impressed as between his first visit four years ago and now, with the young leadership which was taking over in the UJA. In 1957, the concern then was with who would carry on when the UJA leaders relinquished the reins. But now, said Laskov, evidently referring to the bright move of the UJA executives to develop a young adult department, this question was already answered.

ON EICHMANN, Laskov had the soldier's answer to my question, but wouldn't allow me to print it.

On immigration of American Jews to Israel, Laskov put it quite succinctly. He said that population-wise, in numbers only, Israel had nothing to fear from the Arabs. Why? Because Israel had quality. But the Arabs were closing this gap, as they developed their own able people. When this gap was closed, and it was Israel versus the Arabs with both sides having trained people, then it would be too bad, because the weight of numbers would be overwhelmingly in favor of the Arabs.

So it was on this quality basis that Laskov put the matter of immigration from the West, which means principally the American Jewish community. When I told him that such an immigration was ready to start, but that there was no one in the American Jewish community to lead it, he made no comment.

HE STOUTLY defended Ben Gurion, and challenged me when I asserted that fundamentally Ben Gurion had very little use for the American Jewish community. He said that he had worked with Ben Gurion closely for years and knew his true sentiments better than I did.

I asked him about rumors that he was forced to leave his post, although I had been warned not to. He replied simply that he had tendered his resignation, hadn't he? I said in response that there were resignations and resignations, and we let it go at that.

But the man who led a famous action in the Sinai campaign, said he didn't know what he planned to do, now that he was returning to Israel. All his life he had been a soldier. He said he was very tired, and wanted to rest for a month, and his eyes showed that he needed it. After that he would decide what to do. When I suggested that he might become Minister of Defense in the Israel Cabinet, he said that was politics, and he was not a politician.

FRENCH LICK WAS a high spot for me because I met so many people, those from home-town Louisville, and from all parts of the middle west. And there was Sam Rothberg too, at loose ends, although he denied it, and champing at the bit like the thoroughbred he is because his strengths for one day weren't being used by some national Jewish organization to do something for Jewry.

He has accepted the general chairmanship of the Israel bond kickoff affair in Miami and is working night and day to make that the kind of success which only a Sam Rothberg can do. In addition he's pushing his Israel Investors Corp., which is a holding company purchasing stocks of prime Israeli industries for private investment by Americans.

BEN HANFT, UJA public relations official, and I were discussing the time I wrote in this chair that my eight-year-old son had more sense than John Slawson. That was exactly 13 years ago for this son is now almost 22. Mr. Slawson, who is executive vice-president of the American Jewish Committee, took what I wrote as a personal affront, but like all else written here, we never err, and at least in this case, we have proof.

The University of Chicago has just written to us that our son, Larry was one of 29 students who earned all A's and had been recommended for a Wilson Fellowship. So Mr. Slawson shouldn't feel that the comparison in any way detracted from his stature or slighted his mental capacity.

HOT DANCES, SHOOTING DICE NOT FOR FUTURE RABBIS

• Editor Jewish POST and OPINION
In reading the article by Dr. Norman Lamm, Friday, Jan. 20, on the question parents ask: Should my son study for the Rabbinate? I was reminded of what Bachya Ibn Pakuda said about the Rabbi, in the Hovot haLevavot he said that the student of the Law was studying for the Rabbinate from selfish motives, and as Dr. Lamm points out in his article, rich rewards await the Rabbi. He also points out that the qualifications that a Rabbi must possess.

Now, the question is, how many of the young men that study for the Rabbinate today, have those qualifications? I had a very shocking experience with a group of young men that studied for the Rabbinate, and young girls that studied for religious teachers. We went together for a weekend to Lakewood. We spent a glorious Sabbath, but right after Habbalah I was shocked when the future Rabbis began to shoot dice.

After dinner we went into the

dancing hall and those Rabonim and Rebbetzen began to dance such exciting dances that even the libertine would feel ashamed. And not long ago I met one of those young men. He was already an ordained Rabbi, and he walked around on the grounds with shorts and without a shirt. Our sages tell us that, where there is a sacrilege, you do not pay respect to the Rabbi.

And they, the sages, also tell us that, "Where there are no Ethics, there is no Torah. And I would say that, such behavior of Rabbis undermines the entire structure of religion. And then, the question arises, can we entrust to such Rabbis the glorious heritage of our people?"

I would suggest that in the future, if a young man wants to qualify for the Rabbinate, the faculty will have to make sure that his motive is not materialistic, and that he possesses the qualities that Dr. Lamm pointed out.

DR. ABRAHAM LEBOV
New York, N. Y.

Disagrees With Point System

• Editor Jewish POST and OPINION
Your response (Editorial, "How Do You Rate", Jan. 20) to the problem of establishing a "set of minimum standards" so that the Jew will "know what is required of him" must have aroused the indignation of every Torah loving Jew.

IS THERE NOT enough anarchy in American Jewish life without taking seriously your suggestion that "others in the Jewish community try their hand" at creating a fictitious system by which to guide themselves with regard to their Jewish demeanor? Would you have United States' Jewry ratify a new set of principles and by-laws, a "new testament," if you will! which would supercede the authority of our holy Torah?

If it is your intention, indeed, "that some semblance of the requirements for being Jewish in addition to being born one, might be understood and generally accepted" then continue your efforts to encourage the study of our sacred literature which will

prove much more rewarding to our people than an exercise in concocting a Jewish "point rating" system.

YOU ASK "what makes up the good Jew today?" The answer may be found quite readily in the pages of our Bible, Talmud, Rabbinic commentaries, responsa, and in our codifications of Jewish law. Those who have neither the time nor inclination to consult these works may refer to the English translation of the Abridged Shulchan Aruch which will serve as an adequate starting point for the serious inquirer. Furthermore, any duly ordained rabbi will be able and happy to discuss and interpret the duties of a Jew as delineated by our authorities, the Gedolay HaTorah for more than two millennia, even until this day. Your concern for "general acceptance," therefore, is unwarranted. It has never been considered a substitute for Divine jurisdiction.

RABBI STANLEY M. WAGNER
Lexington, Ky.

'Benediction Blooper' Only Human Slip of the Tongue

• Editor Jewish POST and OPINION
Your front page feature of "Benediction Blooper" was neither kind nor necessary.

I was personally encouraged to have our Rabbi take part in the inauguration of the President. In his prayer he articulated our prayers. And for this I am grateful.

The gracious and respectful thing for you to have done would have been to ignore what you know perfectly well was an insignificant human error. To have done so would have been to "exalt the Torah" by sincere regard for a good and great man who has spent his life as our teacher.

You have every right to be critical of errors and to publicize them when you deem them germane to the issues of Jewish life. But I see no valid or even

journalistic reason for pointless reporting that comes close to ridicule and disrespect. Still, I am positive the article disturbed me more than it did Dr. Glueck. I hope I'm right.

RABBI SIDNEY H. BROOKS
Temple Israel
Omaha, Nebraska.

Editor's Note: There is little doubt in our minds too that the article disturbed Dr. Glueck much less than it did the writer. The POST and OPINION has never feared to criticize. However, the story clearly indicated that we considered the mistake a simple human slip of the tongue. We feel sure that when Dr. Glueck will be telling of his exciting adventures in the Neger to his great-grandchildren they will turn

Denies Frats Adversely Affect Jewish Loyalty of Students

• Editor Jewish POST and OPINION

I feel that I should respond to your invitation to report to the National Jewish POST and OPINION on the question raised concerning the Jewish social fraternities. You must understand that the situation will vary from campus to campus. The Hillel program too will correspond to the varying needs of Jewish students at different universities.

If at some schools the social parties and other fellowship events are apparently designed for or attended by the Independents more than by the Jewish "Greeks," this would naturally reflect the greater need of the Independents for Jewish social contacts. This in itself is no reflection upon the Jewishness of the fraternities. Sometimes Independents remain so because they do not wish to live in a Jewish group. There is often more "inter-faith" dating and intermar-

riage among Independents than among Fraternity members for the same reason.

The University of Oklahoma is a "fraternity" campus, at least as far as the Jews are concerned. Of the 473 Jewish students presently enrolled, all but one hundred (which includes all classes from Freshmen to graduate students, as well as married students) are members or pledges of our five fraternities and sororities, Alpha Epsilon Phi, Alpha Epsilon Pi, Pi Lambda Phi, Sigma Alpha Mu and Sigma Delta Tau.

I doubt if any campus with a preponderant independent enrollment, witnesses as great a participation percentagewise by the Jewish students in our Hillel program.

These social organizations sponsor the public worship services at Hillel, with from 80 to 100 of their members in attend-

ance at an ordinary weekly service. At the High Holy Days, although many students worship at home with their parents, some 300 attended the Hillel services. On the first eve of Passover, over 100 students attended the Seder at Hillel, (many go home), while four of the Greek houses held a second night Seder, one of which was led by the Rabbi.

All meals are opened with Hamotzi in all five houses. Minyan for kaddish is often a service rendered in the fraternity house for a member, and sometimes for a non-member. Of the eight students in the Hillel Director's Beginning Hebrew Class, (three hours credit per week), all are fraternity men. Enrollment in his credit course in Jewish History (two sections, three hours per week) is 85, of whom 79 are members of Jewish fraternities and sororities. Sunday supper discussions at Hillel on such topics as "The Religious Philosophy of Franz Rosenzweig," "The Philosophy of Judah Halevy," and "The Religious Issue in the Presidential Campaign" have been attended by upwards of one hundred students, mostly fraternity members.

What more need I say? If fraternities are to be criticized and condemned, it ought to be on quite other grounds than their effect on the Jewish loyalty of the students.

VICTOR EPPSTEIN
Director B'nai B'rith Hillel
Foundation
University of Oklahoma.

NEW GROUPS NOT MEMBERS OF NCRAC

• Editor Jewish POST and OPINION
In an otherwise informative article in your edition of February 3, 1961, Norman Goldberg has conveyed an erroneous impression of the relationship between the newly-formed New York City Committee on Jewish Affairs and the NCRAC.

In the New York City Committee a number of Jewish organizations in the city have come together for joint consideration of matters affecting Jewish community relations in the area. They have not constituted themselves a CRC and the Committee is not a member of the NCRAC. The NCRAC is merely extending to the Committee the same assistance it offers any community, large or small, member or non-member, to organize its own resources for community relations purposes.

SAMUEL SPIEGLER
Director of Information
NCRAC, New York, N. Y.

Rabbi Essrig Gets 'Welcome'

• Editor Jewish POST and OPINION
The beautiful letter from Rabbi Harry Essrig, is a fine example of a Baal Tshuvah expressing himself.

We welcome him back to the association of his fathers.

RABBI MURRAY GRAUER
White Plains, N. J.

with admiration and say "Grandpa, tell us again of the time you pulled that boner while 'inaugurating' the President."

4 Israelis Help Burmese Build Moshav at Jungle Edge

JERUSALEM (P-O)—A team of four agricultural instructors and employees of the Jewish Agency's Settlement Department is helping the Burmese establish a settlement resembling an Israeli "moshav ovdim" at Nam-sang, 800 miles from Rangoon.

The experiences of the Israelis, as reported in the Jerusalem Post, are colorful and engrossing and their agricultural know-how has proved of immense value to the Burmese in expanding the food crop and disseminating knowledge of scientific agricultural processes.

"Makshif methods," writes Wair Yalif, reporting on the experience in the Jerusalem Post, "have cost the Burmese a great deal of money. Everything is done in a light-hearted way. A house is built so flimsily that it has to be replaced by another very soon. The reason is the cheapness of the material—bamboo, and the almost infinitesimal cost of labor."

Yalif said that in one of the houses in the settlement, he saw a large olive wood emblem of the State of Israel underneath the inevitable statue of Buddha. It had been placed there by a man named Mah Win who had visited Israel.

The emblem, said Yalif, indicated the deep religious significance Mah Win attached to his Israel visit.

The Burman "moshav" is to consist of three villages. Each will be inhabited by 48 families. Each settler will have a house, 15 acres of land, a pair of oxen, a cart and implements. Two of the villages are already in existence.

The settlers are Burmese army veterans who have expressed a wish to become farmers upon

expiration of their service hitch. Some of them have been to Israel and received training in kibbutzim.

"If instead of three villages of ex-servicemen," writes Yalif, "there will be ten or twenty and if these villages prosper both economically and socially, then this mission undertaken by the

four Israelis will produce great and widespread benefits.

"But in order for this to happen it will be necessary for Israeli authorities to mobilize further experts who will not content themselves with making surveys and blueprints but who will come out to Burma and share the lives of these gentle, likeable people."

U.S. ALIYA GETS SHOT-IN-ARM FROM 3 TOP AMERICAN ZIONISTS

NEW YORK (P-O)—American Aliya to Israel got a shot-in-the-arm from Zionist leaders in this country who have long been the target of charges by Israeli Zionists that the American Zionists lag in their responsibilities on this matter.

Despite claims by American Zionists that they, more than any other Jewish organizations in the United States, have remained the bulwark of overseas Jewish forces aiding Israel, the Israelis contend that non-Zionist groups in America have long since bypassed their American Zionist brothers in this respect.

Now, hard on the heels of the Zionist Congress, where Aliya, Jewish Education and the Study of Hebrew were marked the three "top priority" objectives of Zionism, three top American Zionists have taken up new positions on American Aliya to Israel.

NAHUM GOLDMANN, president of the World Zionist Organization, said that he sees the definite possibility of several thousand families emigrating yearly from the United States to Israel. His only concern, he added, is whether Israel will be able to absorb immigration on the standard of living necessary for Americans.

When Moshe Sharett, former

Israeli premier, was in this country last, he answered charges that Israel wasn't ready to assimilate large-scale American immigration with the statement that whenever Americans are ready to settle in Israel, the Jewish homeland will have the facilities for absorbing them.

The second and third American Zionist leaders to urgently recommend Aliya from this country, are two Hadassah officials. Their action came as a surprise since Hadassah, in the past, has resisted any kind of discussion of stimulating Aliya, although the organization has aided those expressing a wish to go to Israel.

AT THE three-day midwinter Hadassah convention here, two past Hadassah presidents beat the drum for Aliya. They were Rose (Mrs. Samuel W.) Halprin and Rebecca Shulman.

Mrs. Halprin, now chairman of the American Section of the Jewish Agency, told the delegates that while she could not envision mass immigration from the United States, she feels definitely that "migration freely undertaken for positive reasons" should be stimulated.

Mrs. Shulman echoed the emphasis placed on Aliya and Hebrew Education at the Zionist Congress. She said the Jewish

Live Like a Bedouin Israelis Are Told

JERUSALEM (P-O)—Life on the desert with a diet devoid of animal fats is recommended for Israelis who would avoid the dread disease of coronary thrombosis.

A recent check of 650 Bedouins over 30 years of age by a medical research team under the lead-

ership of Dr. J. J. Groen of Hadassah disclosed that the disease is rare among these desert folk who live in a "low stress society" and subsist mostly on carbohydrates.

They consume very little cheese, butter and meats rich in animal fat which impart a high cholesterol level to the blood and thus hasten the oncoming of coronary thrombosis.

Dr. Groen explained that while a certain amount of cholesterol is needed by the body, particularly for the bile duct, an excessive amount begins clinging to the walls of the arteries narrowing the space through which the blood can flow and slowing down or even obstructing circulation.

Where such a condition exists, he added, there is needed only the inner turmoil resulting from one of the "stresses" of present-day high-tempo living, to cause a complete embolism or blood clot with probable fatal results.

The Bedouins who live on the desert, Dr. Groen emphasized, escape such daily crises as whether or not the boss is displeased, when that "promotion" is coming through or will somebody else get it, how to go on working at a job they dislike, maintaining a polite front in the face of insults from angry customers, rising taxes and living costs and a hundred other modern, city worries.

The importance of "stress" said Dr. Groen was highlighted by a survey he conducted several years ago among 167 members of the Benedictine order and 104 members of the Trappist order. The Benedictines ate a diet whose average cholesterol level was 250, the danger line, while the Trappists' diet was strictly vegetarian and produced a low cholesterol level of 180.

Both orders, however, Dr. Groen pointed out, live in a low stress society immersed in their daily religious activities which emphasize quietness and plodding. Coronary thrombosis, he declared, was equally rare among both groups, a fact of particular interest in regard to the Benedictine survey because of the high cholesterol level of the monks.

Niebuhr Cites Toynbee's Deep-Set Prejudice

NEW YORK (P-O)—Reacting to recent remarks by British Historian Arnold Toynbee who drew a parallel between the Israeli treatment of Arabs during the 1948 war, and the Nazi extermination of 6,000,000 Jews, Reinhold Niebuhr, top Protestant theologian, reiterated his position that he believes Toynbee has a deep-seated prejudice against the Jews.

During a TV debate in Montreal, Toynbee also described as "highly questionable" the Jewish claim to Israel as a historic homeland.

Prof. Jacob Talmon, modern history instructor at the Hebrew University in Jerusalem, is quoted by the Jerusalem Post as stating that Toynbee's remarks regarding the Jews stem from "a loss of self-confidence on the part of European man."

Talmon explained he would say this was "a guilt-feeling with respect to colonialism and a feeling of inferiority with respect to the emerging civilizations of Africa and Asia."

He added: "The European man had a 'chosenness' complex in this connection which had come to him from Judaism. When Prof. Toynbee fights the Jews he is actually hating himself and Western Europe."

SABIN VACCINE FOR 76,000,000

A total of 76,000,000 Russians have been vaccinated with the Sabin polio vaccine.

Bar Mitzvah at 15 Is Recommendation

ALBANY, N. Y. (P-O)—A recommendation that bar and bat mitzvah be moved back to 15 years from 13 was made by Philip Arian, educational director of Temple Israel here.

Discussing the fact that the young people drop out of religious school following the ceremony, Arian wrote that he feels celebrating bar and bat mitzvah at age 15 would "open a new chapter in American Jewish education."

He suggested that 13-year-olds could be called up to the Torah, but the actual ceremony of bar and bat mitzvah take place after the youngsters had completed two additional years of learning.

Brooklyn Yeshiva Maligned By N.Y. Press in Epidemic

NEW YORK (P-O)—The Ultra-Orthodox Satmar Yeshiva (Hungarian Hassidim) claims they have been maligned by the New York press, which reported that their school had been stricken with a hepatitis epidemic and the school kitchen closed.

Bernard Handler, school administrator, told the POST and OPINION that the epidemic exists over the entire Williamsburg area and that their kitchen was closed by a health official for sanitary reasons after he had come under fire for the epidemic in general.

Handler emphasized that there had been no charge by the City Health Department that the epidemic is the result of unsanitary conditions at the school.

The school administrator pointed out that the school had been "clearly exonerated" by Federal health investigators who were called in on the outbreak.

It is claimed that the closing of the kitchen is due to the general practice of various departments of the city to crack down on alleged violations after some incident brings the matter to public attention.

School authorities deny that

the epidemic can be traced to food served at the school. They attribute it to faulty injection material being used in the polio shots that the Satmar students have been receiving recently.

These authorities cite an outbreak of hepatitis which occurred in New Jersey during the autumn. That epidemic, which cost the lives of 14 victims, was traced to the use of un-sterile needles by an Osteopathic physician practicing near Camden, across from Philadelphia.

In the meantime, the kitchen at Satmar Yeshiva stays closed and children are bringing their lunches from home. The City Health Department told Handler that unless alleged unsanitary conditions in the kitchen were corrected by Monday, the entire school would be closed. On Monday the school was still open and operating.

Heads in the New York newspapers point up the manner in which the papers "played" the story when it first broke.

The New York Times head ran "Hepatitis Strikes 34 Students; City Closes Academy's Kitchens; Unsanitary Conditions Charged at Jewish School in Brooklyn."

The Herald-Tribune head was

"Hepatitis Breaks Out at Jewish Academy." The story went on to say the school had failed to clean up unsanitary conditions in the kitchen despite repeated inspections and admonitions from the Health Department.

The New York Mirror said conditions in the school kitchen were "seriously unsanitary." The news echoed this charge.

Food from the Satmar Yeshiva kitchens is customarily served to 500 other students at three religious schools. While thirty-four cases of hepatitis were discovered at Satmar Yeshiva none of the other schools where food from the Satmar Yeshiva kitchen is served, had any cases.

At the Satmar Synagogue, special psalms were recited. The psalms are those designated to be said at times of widespread sickness or plague.

The City Health Department has begun the process of inoculating the 1,800 pupils at Satmar Yeshiva with gamma globulin injections as an antidote to the infection.

Hepatitis, a liver infection, is seldom fatal to children, but can cause illness of two weeks to three months.